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The Gospel and the Modern Man

ALEXANDER C. PURDY

Quarterly Meeting

ESTHER M. BROWN

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World News and Discussion

ON THE HORIZON OF THE CHRISTIAN CHURCH

HINDUS AND MOHAMMEDANS AGGRESSIVE

Opposition to Christianity on the part of Mohammedans and Hindus was never better organized nor aggressive than now, according to reports being received from missionaries in the central provinces of India. "Hinduism has undergone a change, one of the most remarkable in the history of any religion," writes one missionary. "From being simply a conservative force, non-resistant, it has suddenly become a missionary religion. It now opens the doors of caste to those who would return after having been converted to other faiths. The matter of the uplift of the 'untouchables' is now a prominent question among Hindus of all classes. The lower classes themselves are holding conferences and making demands and seeking outlets into higher and better things. The newer Hinduism, as represented by the Arya Samaj, has adopted several Christian methods in its work: it is using the Sunday-school and lesson leaflet idea, has bazaar preaching, is using zenana teachers after the style of our Bible women, and is distributing literature, opening day and boarding schools, etc. One form of Hindu activity, as stated by a prominent paper published in Western India, is frankly to absorb Christianity. "Mohammedanism has no paid ministry, for every man is supposed to be a missionary. Lectures are being delivered, literature distributed and increased activity is very manifest in the community. In one large town where we have the headquarters of our work they set the number of converts they were to win during the year at sixty. There is intense feeling between the Hindu and Mohammedan communities, such as has broken out into rioting in different places during the year in other parts of the country."

HAS DONE MUCH FOR INTERRACIAL HARMONY

Forrester B. Washington becomes head of Atlanta School of Social Work. The *Philadelphia Journal* says: "A brilliant farewell banquet was tendered Forrester B. Washington, Executive Secre-

tary of the Armstrong Association of Philadelphia, when addresses were made by John Emlen, President of the Armstrong Board, Mrs. Lena Trent Gordon, Judge McNeille, Mrs. Maude A. Morrisette, Mr. Hopkins, who succeeds Mr. Washington, and others. A graduate of Tuft's College, he is perhaps the foremost social worker among our group. Before coming to Philadelphia he was director of the Detroit Urban League. He was also supervisor of labor of the General Motors Company, director of the Research Bureau, Detroit Associated Charities, being the only Negro to direct a white agency. Under his direction, the association has become the strongest Urban League body in the country. His neighborhood clubs have been extended throughout the city, reaching needy Negroes who would not know how to seek out betterment agencies for themselves, such as free schools, free clinics, legal aid societies and the like. He has placed numbers of girls in white business places for the first time. He established the principle of having the Armstrong Association provide scholarships for at least two colored women every year in the Pennsylvania School of Social and Health Work. He also inaugurated the plan of paying the expenses of a certain number of young men at Lincoln University, who were doing distinguished work in sociology, to come into Philadelphia to do a day's field work in applied sociology under the direction of the Armstrong Association each week. In addition, they had an hour's seminar with Mr. Washington, which counted as a college credit. In his four years here as director, he has increased the annual budget of the Armstrong Association from five to fifteen thousand dollars. He leaves Philadelphia to take the position of director of the Atlanta School of Social Work. He feels that this is a much larger field than the one he is now covering since the southerners wish to make the Atlanta School the headquarters for social research and welfare programs for the entire South."

CONSERVING INTERESTS IN LATIN AMERICA

In connection with the discussion of our interests in Latin America before the American Historical Association, Professor William R. Shepherd of Columbia University has advocated a plan for an Inter-American commission of inquiry and conciliation. To this commission would be submitted all disputes between the various countries in the Western Hemisphere which could not be settled through the regular channels of diplomacy. He combines the ethical idealism of an internationalist with the scientific realism of the historian. The occasion for this recommendation arises out of the fact that "here in the New World are twenty-one republics, all imbued with the spirit of liberty born of emancipation from former motherlands in Europe; all regarded as independent, sovereign nations, and yet placed in a situation where one of them has become supreme over the rest." Since this country and some of the Latin-American republics are not members of the League of Nations and since the Latin-Americans have no protection against American interpretations of the Monroe Doctrine, they are less likely to resort to an international tribunal set up by the League or to the court of arbitration at the Hague. For these reasons Professor Shepherd suggests an Inter-American commission of inquiry and conciliation to which disputes should be submitted. This commission should investigate the sources and nature of controversies and make recommendations for their adjustment. "Were such a plan adopted and put into effective operation it would serve a number of useful objects. It would tend to abate our Latin-American suspicion of American designs upon their liberties and fortunes, and nullify the cynicism of the powers overseas. Through an instrumentality of the sort, the United States would be enabled to square its protestations of respect for the rights and privileges of its fellow nations with the exigencies that its interests established among them might bring forth; and new life would be imparted to the traditions of friendship and community of feeling peculiar to the twenty-one republics of the New World."

COMING

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WALTER C. WOODWARD, Editor

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EDITORIAL

In the Higher Altitudes

Some of the most beautiful scenery in the United States is discovered in Estes Park, Colorado. Long's Peak with its altitude of 14,255 feet, every snow-crowned mountain, every silvery meadow, every gigantic canyon, every raving torrent, every sweet-scented pine tree, every quivering aspen tree, every dizzy precipice, every shimmering lake, every bewitching flowerlet offers thankfulness to God. In the clear, blue-black evening sky the great suns burn and glow.

But our immediate surroundings allure us. "Speak to the earth and it shall teach thee!" exclaimed the inspired writer of the book of Job. Everywhere the magic of the Creator's touch is beneath our feet. Every blade of grass reminds us of the mystery of life. But when we ascend the loftier altitudes we catch fresh glimpses of the miracles of God.

But Estes Park we leave, that inn of happy guests, "The Craggs," and in two hours are at the summit of the Fall River Pass, which penetrates the continental divide. Our motor car has climbed a rock-hewn, sinuous roadway, the fragrant mountain air has become rarer and purer every mile. Finally above timberline, amid great boulders and huge sheets of summer snowdrifts, we halt to contemplate the massive scene.

Here at an altitude of 11,797 feet, we may learn deeper lessons than in the rock-walled valleys far below. The lovely little wild flowers most intrigue me. At that elevation the plants are dwarfed after they have had the courage to sow their seeds or extend their roots above the clouds. Thus the sun-flower eight feet tall in Kansas, is here a few inches high. Many tiny blossoms, unknown to the lowlands, spread their modest glory beneath our feet—these blossoms are of delicate texture and rejoice in many forms and colors. How brave these mites of wild flowers are. How insistently they push their way through the narrow clefts in the hard, cruel rocks. How intrepidly they disclose their little forms—their exquisite charm—to the sight of God and men.

Here I learn another lesson. I am reminded of how the painful, unrelenting circumstances of life so frequently seem to dwarf our longed-for successes, our material satisfactions, our spiritual understandings. The more earnestly we climb to the higher levels of the soul the greater are the difficulties to be overcome, our better intentions seem thwarted, our aspirations too often dwindle because of conditions beyond our control. The world may grow cold and unresponsive to our efforts to extend joy and beauty on its behalf. We at times are tempted to be discouraged, our purpose may almost fail. The age-old, passionate cry,

"Why is it so?" rings in our ears. But God knows all. Even as the earth proclaims His glory so can we in some way—as the gay, wild-tossed flowerlets on the mountain pass—fulfill His great will. Our nearly benumbed faculties do not always rightly estimate our own potency to help and cheer. Like the sturdy, fearless little wild flowers in the higher altitudes we—as men and women—may reveal to those around us a splendid courage, our Creator's richest beauty, His transcendent praise!"

WM. C. ALLEN.

A Demonstration of Love

JESUS was not a lover in the abstract. As some one has suggested, love with Jesus was a vocation, not an avocation. He made it the supreme business of his life to love people. He chose a way of service, suffering and sacrifice because he saw in this way an opportunity to love in the concrete human affairs of life.

Jesus is seeking people who will help the world to realize that he and his Father love people today as they did two thousand years ago. Before leaving his disciples he prayed that the world might know that God loved every one (John 17:23). And he suggested the way in which his prayer was to find its answer. "That they (the followers of Jesus) may be perfected into one; that the world may know that thou—lovest them."

Three times did Jesus make request of the Father that his followers might be made one. Jesus believed that oneness among his disciples was the most effective proof of God's love for the world. In other words, the followers of Jesus hold it within their hand to demonstrate to the world the reality of God's love.

How many times we miss the mark! Too often we act as though the way to prove God's love is to write and defend theological treatises; to condemn and criticise and malign all who do not see eye to eye with us; to "defend the faith once for all delivered to the saints;" to look down upon those of another race or color and make them "keep their place."

Jesus said that the way to show God's love was for his professed followers to "be one, even as we are one." And in what sense were Jesus and the Father one? They were one in their determination to plant the family (Kingdom) of God among men; they were one in their purpose to place a greater value on man than on things; they were one in their plan to demonstrate the conquering power of love as revealed through sacrifice; they were united in their purpose to set man free from his sins and to inspire him to worthy labor. And when the followers of

Jesus can present to the world a united front in their determination to carry out these purposes the world will quickly believe and know that God's love is real.

Friends are facing another quinquennial gathering when members of the Society from many parts of the world will be gathering together to consider the affairs of the Kingdom. All will be coming with a longing to help in making God's love more real to the world. And the one thing

that will help most in the realization of that longing will be the unifying of the group until the purposes and will of God become dominant in the lives of those who come.

Every Friend who cares at all about making God's love real to men should be much in prayer that the gathering in October may result in a mighty demonstration to the world that God still loves every one.

B. W. B.

The Gospel and the Modern Man

BY ALEXANDER C. PURDY

Dedication Sermon Preached at First Friends Meeting,
Richmond, Indiana, August 21, 1927.

THE modern man is a strange mixture of self-confidence and self-distrust. He is confident of his ability to master the material universe, but he distrusts his ability to become the captain of his own soul.

That we humans are certain to dominate the material universe has become the creed of the modern man. The effect of this creed upon current attitudes and acts is simply tremendous. We have come to regard nature as a sleeping princess waiting for the hero man to wake her into life. The Atlantic waited for unnumbered millenia for a Lindbergh to fly above it. The mountains waited to be tunnelled, the rivers to be bridged, electricity to be harnessed, ether waves to be utilized to bear our messages, gasoline to be exploded to furnish motive power for our transportation. No future discoveries or inventions will greatly surprise us because we believe that the universe is organized to yield to our genius. Nothing is impossible for us. We will explode atoms and heat and light and motivate the earth. We will hitch our wagons to the stars in way never imagined by our ancestors. The astronomer may insist that "the earth is a second-class planet following a second-class sun somewhere out in the suburbs of the universe," but our insignificance no longer disturbs us. Man will order the whole system of nature to his liking, bending it to his will and utilizing it for his comfort.

This creed of the modern man has already resulted in extraordinary physical well-being. The nonchalance with which we accept material comfort and convenience as our human right is a never failing source of amazement to the few pioneers among us, who can still remember sterner days. The confidence that nature is a well-stocked storehouse and that we have scarcely explored its riches has resulted in waste and extravagance unparalleled in the history of the race. A current magazine carries this incident. A gentleman recently approached a clerk in a New York shop. The clerk thought his face familiar but could not place him. The gentleman asked if it was possible to reinflate squash tennis balls. He had some dozen of these balls, all in good condition except that they were dead. Could they not be reinflated? A most unusual request, replied the clerk. He could sell the gentleman a number of new balls but this was a most unusual request! Only because of the customer's insistence was the proprietor finally summoned. The upshot of the ensuing conversation was that an agreement was come to that the balls should be revived at ten cents the ball. The gentleman then asked that the balls be called for at his club, left his card and walked out. The card bore the name of John D. Rockefeller, Jr. We smile, but why do we smile? Is it not because of the temper of our time? Why should anyone use the old, even though it can be salvaged, when he has the means to buy the new? A current cartoon tells the same story by picturing an auto load of joy-riders strewing money as they ride and singing "Why save for a rainy day when it's never going to rain again?"

Our confidence in our ability to master nature is also partly responsible for the new freedom. People increasingly do what they please. And why should they not? We no longer think of ourselves as pawns in some cosmic game but as the potential masters and rulers of the universe. Why should we not have our way with life.

Contrast with all this the curious self-distrust and self-depreciation which has become a modern cult. Who is this modern man who thinks so highly of himself. Mr. H. L. Mencken and his disciples will answer. He is in the mass at any rate a sordid, cheap, illiterate moron. This is assuredly the answer of much of the current fiction. Ian Hay, the English writer, has said that if you show a modern realist a flower garden he will reply, "Ah yes, very pretty indeed, but let's dig down and have a look at the worms." Browning and Tennyson are not popular today. A generation ago a traveler approaching Boston could almost hear the hum of the Browning clubs. "God's in his heaven, All's right with the world" is not the motto of our time.

Consider our treatment of history. Much of it can be summed up in the story of the village loafers in the country store. Two of them saw a third approaching. "Cy ain't the man he used to be," remarked the first. "No, and he never was," replied the second. The modern school of biographers is engaged in the pleasant task of giving us a look at the worms. Washington was a glutton and a wine-bibber. Lincoln was a second-rate country lawyer with a taste for risque stories who blundered into fame. Queen Victoria was a fat old lady with a middle-class mentality. Gladstone's piety will scarcely bear close scrutiny (although a recent decision of the English courts make it seem more discreet not to mention this publicly). Elmer Gantry is the typical clergyman, and Babbitt the typical business man. There are no heroes. There has been no golden age. Even the great Greeks climbed to whatever heights they attained on the backs of slaves. Cy ain't the man he used to be. No, and he never was.

Look at life realistically, we are exhorted. Is there really less of pain or of fear or of suffering in the world? To be sure we Americans happen to enjoy unprecedented physical comfort and well-being. But are we not hated, feared, distrusted the world around? And what about the recent suicide wave among our youth?

Is it not extraordinary that this fair vision of the conquest of nature in the interests of man should be paralleled by as foul a portrait of man himself in his own inner life of mind and spirit?

I am not concerned now with the accuracy of this analysis but rather with the message of Jesus to the modern man. Jesus was a realist. He faced life as it is. He knew "the slings and arrows of outrageous fortune." He was no sentimentalist. The picture of Jesus as a dreamy esthete who wandered over the land of Palestine exhorting simple peasants to think only of the good, the true and the beautiful is patently false. The center of the stage in the drama of life is dominated by a cross. He saw us men and our

life with clear-eyed realism. In interpreting his life there can be no greater error than to suppose that he lived in the midst of serene, untroubled circumstances. How false! Palestine in his day was not a quiet dreamy little eddy in the stream of the world's life. It was an ancient Ireland, rife with ugly antagonisms, racial animosities, national aspirations, social unrest, economic disturbance—tinder in fact for any match to kindle into a flame.

For every trusting child who held up his arms to Jesus there was somebody to cry out, "Bid my brother divide the inheritance with me." He dealt with the raw nerves of our keenest human desires. Think of his treatment of men, it was thoroughly realistic. Here come two brothers, James and John, modestly requesting that they may sit one on his right hand and the other on his left when he comes into his kingdom. He knew that they were motivated by common, garden variety, personal ambition. He humorously reminded them of their Gentile over-lords whose pomp and circumstance they had doubtless often derided. Yet here they were, simple Galilean peasants aping, if in imagination only, the same pomposity. Or here comes a rich young ruler convinced that his dominant desire is for eternal life. With what brutal realism Jesus revealed him to himself. "Go sell all thou hast and come and follow me." Whatever happened to the rich man after that he could hardly practice the gentle art of self deception. Jesus' realism did not fail him in the darkest hours of his life. When Peter cried out, "Though all should desert thee yet will not I, I will die with thee," Jesus could answer, "Before the cock crow thou shalt deny me thrice. He knew the sin and the shame and the pain of life. To suppose that he glossed it over or taught mankind to forget it or deny its existence is to dismiss all common sense and all historic sense as well.

Jesus belongs in the company of the realists. He has much in common with our present day realists who exhort us to face life as it is, in the interests of mental integrity. Wherein then, if at all, does he differ from them? Phillips Brooks once put the difference in a penetrating sentence. "We have thought too highly of what we are and not highly enough of what we may become." Jesus outmatched our realists in their realism and our idealists in their idealism. "Ye therefore shall be perfect as your heavenly Father is perfect," he said. Coming from a sentimentalist those words would mean nothing. Coming from Jesus as they do and lived out in his life as they were, they are the charter of our faith in humanity. They were spoken not because of his ignorance but in spite of his knowledge of our humanity.

Jesus taught that there are divine possibilities in every human life; that a man may be born again into a world of spiritual values; that he may become the temple of the Holy Spirit; that he may "touch a hidden source of energy and draw upon the springs of vital power, that he may come into contact with a deeper life, a wider world within. In the lungs we bring the red corpuscles of the blood into vital contact with the oxygen of the universe, and so the tiny individual soul may be flooded, vitalized and fortified by the spiritual energies of the world within." The choices of his life were made in reference to a divine companionship more vividly real to him than the presence of his disciples. His teachings were but the formulation of the thoughts of a Divine mind, his purposes the promptings of a Divine will.

I have told many times an incident in the experience of Fort Newton. When he was preaching in the City Temple in London during the war, he was asked to conduct an after service at an army barracks. He went down to find that some other clergyman had preached a sermon and that his responsibility was to conduct a discussion. He asked someone to tell him what the sermon had been about. A British Tommy rose and courteously explained that the preacher had preached on the grace of God. "He told us, sir," he said, "that the grace of God is abundant, that it is sufficient and that it is available, but he did not tell us what the grace of God is." Fort Newton avers that though he had talked about the grace of God all his life no one had ever asked him point blank a question like that. He felt like Augustine, "I know until you ask me but when you ask me I do not know." But even as he was groping for a reply an Australian soldier arose, expressed surprise that Tommy did not know what the grace of God is and went on to tell him in

this fashion. When a man is pinked (the slang for wounded) all the vital forces in the body begin at once the work of healing. No physician heals a disease. He simply co-operates with the life forces. In the same way when a hundred men tramp across a grain field, no sooner are they gone than nature begins the work of reconstruction, striving to lift each bent stalk. Similarly in human history there is a power of recovery at work. In the darkest hour some leader, some saviour appears to salvage and to restore. In the individual soul there is the same power of healing and recovery. If a man will but co-operate with this spiritual energy he too may rise into newness of life.

Although he did not speak in theological terms, says Fort Newton, he made a thousand men see that the grace of God was more than an empty phrase. This was the message of Jesus, that man is just as capable of generating spiritual as material power.

But was not Jesus' teaching about God too simple and naive for this modern thought world? He spoke in the most childlike way of God as a Father. To be sure, the contribution of Jesus is rather in the realm of personal, vital experience than in the realm of the rationale of that experience. He way the Way and the Life, and the Truth in terms of a way and a life, rather than Truth in the terms of an intellectual system. Yet we are tempted to depreciate the significance of Jesus for modern thought.

A present day atheist has put, crudely to be sure, but with vigor the doubt that lurks in the mind of many a modern man with regard to the God of the Bible. "Read your Bible, if you have not done it before, and you will find hundreds of passages relative to the Divine Being which any moral and honest man would be ashamed to have appended to his character. The God of the Bible is depicted as one who....cursed a snake, sewed skins together for clothes, preferred the savory smell of roast cutlets to the odors of boiled cabbage; who sat in a burning bush or popped out from behind the rocks. This irate old God who thunders imprecations from the mountain or mutters and grouches in the tabernacle, and whom Moses finds so hard to tame; who in his paroxysms of rage, has massacred hundreds of thousands of his own chosen people, and would often have slaughtered the whole lot if cunning old Moses hadn't kept reminding him of 'what will the Egyptians say about it?' makes one feel utter contempt for the preachers and unfeigned pity for the mental state of those who can retain a serious countenance as they peruse the stories of his peculiar whims, freaks and fancies. I don't believe in God; I don't believe in Heaven or Hell; I don't believe in the Bible as the inspired work of a God. All I know is that we are on this earth. The only thing we can do here is try to overcome the forces of nature in order to make it a better place for the generations that come after us."

The provincialism of this earnest soul prevents him from knowing that he has not made an original discovery. Hundreds of the very clergy whose intelligence he derides have known and understood the lower conceptions of God which the Bible includes. He forgets that it is partly because the Bible so faithfully records this process of rising from a lower to a higher conception of deity that we too have been able to take that forward step. Not the least service the Bible renders is to show us the long and painful process by which our human kind have risen from an unworthy to a more worthy thought of God. He carefully omits from his indictment the noble story of the double search, men's search for God and God's search for men; he neglects that most moving of Old Testament epics, the prophetic search after God, culminating in the ethical monotheism of an Amos and a Hosea; he disregards the spiritual heights to which an Isaiah and a Jeremiah attained; he has forgotten the Book of Job and the suffering Servant poems in Isaiah; he has ignored the Suffering Servant himself, Jesus of Nazareth.

But most serious of all, he has stated the problem of our life here on earth far too simply and far too superficially. "All I know is that we are on this earth. The only thing we can do here is try to overcome the forces of nature in order to make it a better place for the generations that come after us." If our only problem were to overcome the forces of nature, we should be well on the way to the millenium. We have also to overcome the forces of human nature and to do that we need something and someone who responds

to the highest and best in those natures in the war against sin and shame and suffering and evil.

Jesus called God Father because a Fatherly love welled up in his own heart, because Fatherly purposes and a Fatherly will had captured his own spirit, because the attitude of steady, unconquerable love availed as nothing else avails in human relationships. He called God Father not because he had any anæsthetic against pain and death but because he had found in the depths of his own being a power that was mightier than death and sharper than agony. God to him was not a far-off Being with whom we may enter upon correct legalistic relations, but a living spiritual energy. "God is a Spirit; and they that worship him must worship a spirit in spirit and truth."

The cross, then, is the message of the gospel to the modern man, —a cross, which is not a bit of dramatic symbolism for the adornment of church spires and watch chains; a cross which is not the sign of some formal transaction by virtue of which a magical change may be wrought in men, but a cross which reveals, at once, with naked realism the sin and the wrong of life, the agony and the pain of life, the injustice and the horror of life, and the unconquerable and transforming love of God, freely offered to those who will accept it in penitence and faith. Cannot the modern man understand the emotions which mastered St. Paul when he picked up the pen that his amanuensis had laid aside and wrote perhaps the greatest sentence that we have left from him, "God forbid that I should glory save in the cross of Christ?"

This defines also the task of the church in this generation. The modern man is rolling all smooth highways in highpowered automobiles so far as his physical life is concerned, but mentally, morally and spiritually he is often floundering in a morass, covered with filth and impeded by the weeds of our tangled human relations, with Pilgrim's heavy burden on his back. The church if it is to justify its existence is not set in the world to preach a prudential gospel, emphasizing the advantages, here and hereafter, of complacent adherence to orthodoxy. It is set in the world to preach in its life and by its word the cross of Christ; to face with the realism of Jesus the facts about our life here and to find with him and through him the love that overcomes the world. No other purpose is sufficient to justify the money spent on a building like this, in the face of the world's hungry and the world's poor and the world's despised for whose sake Christ died. No other purpose can justify its organizations in a world overburdened with human machinery, its clubs, its charitable foundations, its educational institutions.

I need only remind you of the noble tradition that impells this church to fulfill such a mission. The best type of Quaker has always been a realist facing life as it is but bringing to it an inner peace and poise and the love of God which passeth understanding.

This year marks the centenary of that strange English poet, William Blake, mystic, artist, genius. I close with some lines of his which might well be transplanted to our own land and which voice the purpose of a true church of the living God.

"Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my sword,—O clouds, unfold,
Bring me my chariot of fire.

I will not cease from mental strife
Nor shall my sword sleep in my hand
'Til we have built Jerusalem
In England's green and pleasant land."

Quarterly Meeting

Some Reflections and Appreciations

BY ESTHER M. BROWN

THE mid-morning sunshine streams gently over the road. A sort of Sabbath calm hovers in the atmosphere, subduing and hal-
lowing the spirits of the travellers, deepening its impressiveness as they approach the meetinghouse. They are riding steadily, with

little conversation, each perceiving in his own way the nearness of the Father, and thinking of the mysterious ways of Providence in his own and other meetings within the last three months. For Friends are on their way to Quarterly Meeting.

When they arrive, a special grace or sweetness (is there an extra touch of dignity?) seems to color the cordial interchange of greetings. Inside the little building there is meeting for worship. Someone takes the lead, but there is a marked degree of freedom in following the promptings of the Spirit. There is a time of waiting, and a fervent prayer service; an aged saint testifies to the faithfulness of God throughout past years and the assurance of companionship through the valley of the shadow; one who has recently suffered a great affliction speaks of triumph through Christ; a timid little woman repeats a verse of scripture; someone starts a verse of song and all join in. Presently one of the ministers arises with a message of real concern and inspiration for the church. A season of rare spiritual refreshing and uplift is experienced in common. Then there is a good dinner and the mingling of friends, a committee or two, and the business session opens. The reports are many and lengthy, for it is the last session before Yearly Meeting. Encouraging progress has been made in some lines, while in others little has been done. The seats become hard and children slip out-side. The smile of humor plays about as some talkative Friend rises again and again in discussion, and the tear chokes the throat as a memorial is read for a beloved pillar of the church. At last the concluding minute is read, and the meeting is "adjourned to meet, in the providence of God, ninth month fourteenth, at"

Who can tell when and where the above scene is found? Is it 1877 or 1927? In Michigan or California? In the city of Chicago or in the mountains of Tennessee? Or, who, in these places or others, will not claim it as typical of his own home Quarterly Meeting? To differentiate, other details must be added. There were times, not long ago, when one drove twenty or thirty miles with horse and buggy, and saved one's new dress and hair ribbons for Quarterly Meeting Sunday, wearing second best on Saturday and third best on Friday. Or if Quarterly Meeting was held at home, there was the most interesting bustle of bringing down and equipping extra old beds from the attic. Quarterly Meeting is still a three-day affair in some places; in others it is all condensed into five or six hours. But the "Quarterly Meeting proper" is always the Saturday session; the real heart of it is that meeting for worship.

Quarterly Meeting, I believe, is the most important of our denominational institutions. Notice that I do not say of our Christian activities. I am thinking rather introspectively of our own Society. Quarterly Meeting is significant as the strongest and the central link of the chain: individual member, Monthly Meeting, Quarterly Meeting, Yearly Meeting, Five Years Meeting. Every local meeting has, I suppose, a fringe of persons, non-members who attend, or new members, who are quite ignorant of the plan and workings of our system and their relation to it. They are accustomed to the local unit; that is to be found in all denominations. But our Quarterly Meeting is an eye-opener to them. It is their first step up in the organization of the church. And then there are others, loyal, faithful workers, whose obligations or situations are such that they cannot get away from home long enough or far enough to attend Yearly Meeting, to whom a Saturday or a weekend at Quarterly Meeting is a real event in church life. The contact of even a small proportion of the membership of a meeting with similar proportions of the membership of other meetings is a very beneficial, broadening influence, especially if the meeting is rather isolated. The opportunity for the intimate interchange of ideas is invaluable. Yearly Meeting is too large, too busy, and usually too far away for much of that. It is only the chosen few (and usually about the same ones every year) who get to Yearly Meeting. The intermediary function of the Quarterly Meeting is of far more importance than merely for the passage of requests up or down.

But, strategic as it is, the Quarterly Meeting's greatest value is not in its ecclesiastical position. It is rather in its spiritual magnetism, in the power of Christ, who, when lifted up, draws all men unto him and therefore close to each other. The warm fellowship and communion of believers under the influence of the Holy

Spirit is a most precious experience; and I do not know why it should be, or whether others have felt it so, but it seems to me that we find it oftenest and most distinctly in Quarterly Meetings. There is a peculiar mellow richness of flavor in Quarterly Meetings that is never found elsewhere.

One aspect of the special unifying spirit is in respect to time. We are not only one with Christ and with our fellow-worshippers, we are not only united in the general way with the long line of Christians of all ages, but we are intimately connected with all the Quarterly Meetings and Quarterly Meeting goers of the past. Whether the particular Quarter is old or new, it shares in this heritage of the years. Forms and methods change in our local meetings, but the Quarterly Meeting is more stable. It is here that we are most distinctively Friends in the historical sense; it is here that our great-grandparents would feel most at home if they could come back to us.

But perhaps looking to the past is too great a fault with us. If our Quarterly Meeting is akin to those which have gone before, it is certainly no less akin to those which are active right now. There are one hundred and eight Quarterly Meetings in the Five Years Meeting, besides a number outside. I can make some modest claim to having attended several different ones, quite widely scattered; it seems to me that there is always a certain likeness. There is always the same Quarterly Meeting frame of mind, the same spiritual refreshing and uplift, the same good dinner, very similar problems of business and activity, the same fine quality of members taking part. While we are getting acquainted with our neighbors of other races and creeds, why not also get acquainted with our neighbors of other Quarterly Meetings? Those who go to Yearly Meeting do make such contacts; those who stay at home do not. California's fraternal delegate plan, providing for interchange of visits or letters, is commendable, though it would prove unwieldy in large Yearly Meetings. A study of the Five Years Meeting Directory, published some years ago, would reveal some interesting comparisons as to other Quarterly Meetings held at the same time as our own in various parts of the United States; perhaps at least a little thought and a prayer might be wafted in their direction.

But what of the future? Some say that Quarterly Meeting is not what it used to be, that attendance is dwindling away, that "the care of this world" is superior in the minds of the members. (Saturday is, of course, the most profitable day commercially.) Others say that new life is being infused, that Quarterly Meeting is growing in significance, that the young people are sharing responsibility effectively. I wonder, sometimes, if the boys and girls are taught to appreciate it as well as they might; if Quarterly Meeting, in some cases, means sitting outside in a car or driving about the country, and showing up only for the dinner and the Christian Endeavor session in the evening. In some Quarterly Meeting audiences there is a generous proportion of youth deferentially but actively participating; in others there is scarcely a face under forty years old. I do not believe there is cause for frantic alarm. Somehow, from somewhere, the ranks of the church are always recruited, and the work of the kingdom sweeps on from generation to generation. But there is cause for real concern if our Quarterly Meetings are not supported as they should be; there is cause for individual heart-searching to see what place the work of the church has in our lives; there is cause for personal regret if we have been missing our share of this unique spiritual experience.

Today is Quarterly Meeting. Tomorrow the Sunday School orchestra will play a lively song, classes will be taught with the latest methods and equipment, the pastor will discuss one of the social questions of the day, and a stranger will scarcely distinguish us from most of the other denominations. These things have their place; it is invaluable for us to have modernized. But today is Quarterly Meeting—let's go.

Degraded ideas of the Deity, false ideas of happiness, a criminal indifference to the welfare of others, a base devotion to private and wholly selfish ends, must in the long run sap the vigor of a nation, and render it incapable of any effectual resistance to its enemies.

—C. J. BALL.

Truth Testing

BY WALTER HENDRICKS

Trees are willing enough to play with the wind,
From *Baby Fingers* to *Swing High, Swing Low*,
But they respect the wind for what he is,
Just as the small boy at the country fair
Respects the elephants he feeds peanuts to
To watch him play absurdly with his strength,
Yet stands and ponders what the beast might do.

So stand the trees, but not to stand and ponder;
They have not fixed their feet from idle fancy;
They know the wind in all his seven moods;
From thoughtless overgrown boy among small children,
Who takes no thought of what their feelings are—
To one who has become a football player
And bowls men over as in games of ten-pins;
It's "Blow the man down, sailor, blow the man down."

I know. I've seen whole wood-lots hurtled over;
Yet fallen, surely, not without a struggle;
They held their ground as long as they were able
And gave in only giving in with boots on;
Somehow, I like to see them down that way,
Rather than chopped down with those keen-edged axes,
By men they fear, who give not half a chance;
Perhaps, because I like to see a struggle—
Though not a wholesale slaughter of human beings;
But struggles that put a thing to threadbare testing
To prove it true. Even Truth. And even God.

East Thompson, Conn.

The Quaker Wedding

When youth and beauty blend to make a scene,
Where vows are heard and witnesses approve,
Solemnity prevails, and strong hearts move
In tenderness—faces and eyes serene,
As joy abounds—to beat, henceforth, as one;
To feel and act, each for the other's sake.
What music in those simple words, "I take,"
So fraught with love, and when expressed, 'tis done!
What God hath joined, we say, let not man part,
And to the presents add our names as those
Who heard and saw and felt that they appose
Each other fittingly, in mind and heart.
Eventful words, well nigh superlative:
"Faithful and loving, while we both shall live."

Richmond, Indiana.

JOHN R. WEBB.

The above lines were suggested by the occasion of the marriage of Leona May Hole, daughter of Edgar T. and Adelaide Hole, to Orvil Elmer Miles, formerly of Richmond, Indiana, now of Scarsdale, New York, in the new First Friends Meetinghouse at Richmond, Indiana, August 17, 1927, before a goodly company of relatives and friends, using Friends' ceremony. It was the first event held in the new meetinghouse, a striking omen for the future activities in this beautiful structure, and the strains of the splendid Johnson Memorial pipe organ gave a most fitting setting to the ceremony.—J. R. W.

What we have found is that the simplest act of social duty taught by habituation to the growing citizen, say courage or soberness, has in it a motive, or we may say really implies an awakening and a yearning of the soul, which first expresses itself in loyalty to society and to good citizenship, but which can find no final satisfaction till it completes itself in the knowledge and thought of God, in union with whom alone the individual comes to be that which he really is.—BERNARD BOSANQUET

Dedication of New Meetinghouse

And the Johnson Memorial Pipe Organ

When two congregations of Friends in Richmond decided to join their forces in 1925, the plan included a new modernly equipped meetinghouse suited to the needs of present-day activities, particularly for religious education. Arrangements were made with Indiana Yearly Meeting for the re-modelling of the Yearly Meetinghouse on East Main Street, and in the spring of 1926 work was begun, the united congregations meeting for worship and Bible School in the South Eighth Street Meetinghouse. After a long, sustained effort, a beautiful, spacious building has been completed, and on August 21 was formally dedicated by the congregation to be known as the Timothy Nicholson Memorial Meetinghouse, in honor of him who sat for many years at the head of Indiana Yearly Meeting and also of the local congregation which met here for worship since the erection of the old building in 1878.

The beautiful location retains all the sentiment which has been accumulating here during the years. The lofty shade trees and the spacious grounds contribute still to this magnificent building so completely changed that one cannot discover the old walls that have become a substantial part of the present structure. The approaches and entrances are entirely different, the main auditorium faces the opposite direction and the forty rooms make ample provision for immediate needs.

Dedication week included Congregation Night when supper was served to about 300 persons in the dining room adjoining the splendidly equipped kitchen, and the program which followed demonstrated something of the history of Friends in Richmond since 1807 when John Simpson held the first meeting in the cabin of Jeremiah Cox, twenty Friends being present. In 1865, Richmond Preparative Meeting was established and the meetinghouse on South Eighth Street was dedicated in 1867. The East Main Street congregation was organized in 1878 and the West Richmond Meeting in 1909. Following the program the regular Whitewater Monthly Meeting was held.

The next night was called Community Night when the meeting formally received many citizens of Richmond and they were entertained by a program of music on the new Johnson Memorial pipe organ, the gift of Benjamin Johnson, John H. and Eliza Nicholson Johnson. Greetings on behalf of the Ministerial Association of Richmond were happily expressed by the new president, Rev. D. L. Ferguson. These guests were shown over the building which a local paper described as "one of the most attractive and up-to-date structures, for religious use, that may be found anywhere. It is one of the bulwarks of this immediate com-

munity, a friendly, yet dignified place where people will meet to carry on religious worship. The soft light of the interior, the beautiful organ, the wide aisles and attractive pews all help to make a pleasing and restful place in which to worship."

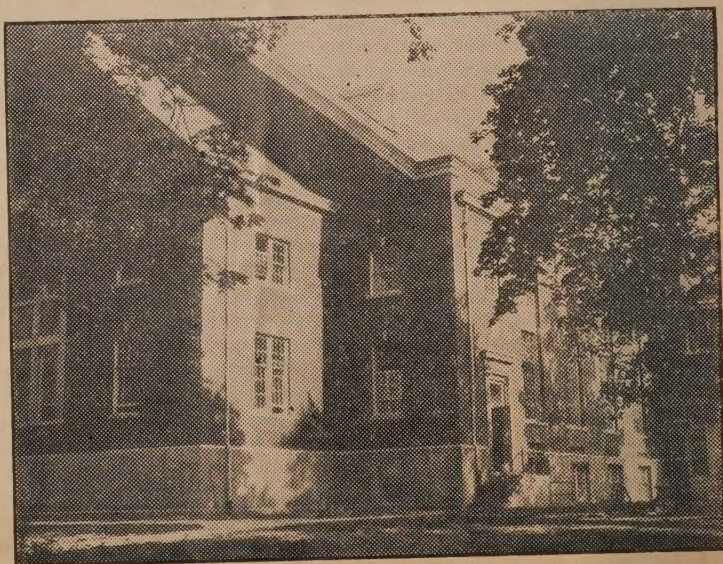
The third night was set apart for the dedication of the Memorial Pipe Organ. The auditorium was again comfortably filled and the people were thrilled with delight as the demonstrator portrayed the soft strains by varied stops and the mighty thunder tones of which the instrument was capable.

Sunday morning, August 21, Friends assembled in the main auditorium for Bible School and after the special opening exercises the classes were directed to their rooms where they will meet regularly for class study. Each department has its assembly room and separate rooms for class work. At 10:30 they all came together for morning worship and a message by Charles O. Whitely, Superintendent of Iowa Yearly Meeting, and a former member of the South Eighth Street congregation. In the afternoon the dedicatory sermon was delivered by Alexander C. Purdy, Professor of Practical Theology at Hartford Seminary and formerly Professor of Biblical Literature and Church History at Earlham College, which appears on another page of this issue. Many out of town Friends joined with the congregation and other citizens of Richmond on this eventful occasion, and gratitude that the program looked forward to for the past two years was culminated was expressed throughout the service both in word and periods of sacred silence. A dedicatory responsive reading led by the pastor, H. Clark Bedford, was participated

in by the audience and prayers were offered by David M. Edwards, President of Earlham College and Charles E. Hiatt, superintendent of Evangelistic and Pastoral work in Indiana Yearly Meeting.

Organ numbers for the service were furnished by Professor H. Ostheimer of Greenville, Ohio, and vocal numbers were rendered by a quartet. The theme of the sermon by Alexander C. Purdy was "The Gospel and the Modern Man." The large audience listened intently to the earnestly spoken message and joined worshipfully in all the exercises of the day. It was an auspicious occasion that will be long remembered.

It is especially fitting that Indiana Yearly Meeting should convene here the following day and continue its sessions throughout the week. Thus were the dining facilities tested and the capacity of the auditorium. For these special occasions the main auditorium which seats four hundred and fifty persons may have added the second auditorium at the rear which seats three hundred by opening accordion doors, and in like manner the balcony above with seating capacity for a like number. With chairs that may be brought in, an audience of twelve hundred people may be readily provided with comfortable seats. The chapel at the rear of the rostrum will amply accommodate those attending prayer meeting, and the parlor above will serve for social gatherings. On the wall of this room, it is most fitting that a beautiful picture of the late Timothy Nicholson, presented by his children, should hang. It gives an added interest to have those who come as delegates feel the thrill of enjoyment and satisfaction in seeing the new building in all its attractive details.



TIMOTHY NICHOLSON MEMORIAL

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

CURRENT EVENTS OF WORLD IMPORTANCE

THE THREE POWER NAVAL CONFERENCE

WRITING on July 19th we penned these words: "...The fact that an agreement has been reached and that by the sacrifice of certain 'essentials' ... seems to us to be one of the brightest things that have happened in international affairs for some time." The agreement here referred to was that reached between Gt. Britain and Japan for a total tonnage of 300,000 tons for cruisers and 200,000 tons for destroyers. On the 19th the British delegation was ordered home to London for instructions, and the American delegation refused to consider this tentative agreement.

After several days of discussion in London the British delegation returned to Geneva, and on the same day that they left England, Sir Austen Chamberlain, Foreign Secretary, declared in the British House of Commons that Gt. Britain only desired parity with the U. S. navy and not superiority. However, in the same speech, and as a plea for a large number of small cruisers, he stated that "it is to be noted that the sea routes on which Gt. Britain depends for existence lie largely in narrow waters bordered by other states. This is not the case with the U. S., whose important lines of communication lie either on land within her own frontiers, by sea along her own coast, or in great oceans. Gt. Britain claimed no right to dictate any smaller cruiser policy to other powers, but anything resembling the permanent formula adopted at Washington for battleships was inapplicable for vessels designed for purposes which varied with the geographical and economic position of the powers concerned." From this speech it was evident that the British delegation was returning to Geneva intent on a large number of light cruisers. The next day after this speech Sir Austen Chamberlain again spoke in the British House of Commons, and stated that whatever may be the outcome of the naval conference "there is no possibility of any quarrel developing between Gt. Britain and the U. S." It then became apparent at once that the British delegation had returned to Geneva merely to officiate at the funeral service of the Conference, and such indeed proved to be the case.

The Conference failed because the U. S. and Gt. Britain could not agree regarding the question of total tonnage for cruisers, neither could they, or would they, agree regarding

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the question of 6-inch and 8-inch guns. The United States rejected the British and Japanese tonnage agreement because they were determined to sign no agreement that would necessitate the U. S. building up to the British proposal. The 6-inch limit desired by Gt. Britain for light cruisers, was rejected because in time of war British merchantmen could arm with this light gun, and would then outnumber American cruisers. However, one is inclined to think that the opinion expressed in the *News Bulletin* of the Foreign Policy Association is not far wrong. The Bulletin of July 29th states: "European opinion... is inclined to view it as a nationalistic struggle between Britain and the United States. They feel that the British case is certainly as strong as the American and that we have no right to tell the Admiralty what the naval needs of the Empire are. Fearing that an acceptance of our dictation would set a precedent which might be applied later to reduce Continental armies, Europe is inclined to sympathize with the British."

Apart from this, however, one must also remember that France and Italy are both engaged upon an extensive submarine building campaign, and that Britain views this with suspicion, as she does anything that seems to challenge her superiority of naval strength, especially in European waters, and more especially in connection with her route to India and the East through the Suez Canal.

What the ultimate effect of the failure of the Conference will be, would be hard to

predict at this time, but we may be certain that there will be a renewal of the cruiser building competition, and a new high standard set for naval "preparedness."

AUSTRIA

The Vienna riots of July 15th have focused the attention of the world upon the Austrian republic, and from the attention bestowed it becomes apparent that all is not well with that country. To-day there are two main political parties in the Republic: the Social Democratic Party, and the Christian Social Party, which is in office at present, under the leadership of Chancellor Seipel. The Christian Social Party draws its strength from the provinces largely, and is bourgeois and reactionary. It corresponds, to a certain extent, with the Conservative Party in England. On the other hand the Social Democratic is truly socialist and draws its strength largely from the cities, as in other countries. The Socialists have been the greatest exponents for the *Anschluss* (or union) between Austria and Germany. This union Chancellor Seipel has steadfastly fought against. As a result of the general elections of April 24th, however, which gave Chancellor Seipel's Anti-Socialist coalition 94 seats in the new parliament against the Socialists 71, the Peasant Party formed two-thirds of that coalition. And on May 6th the deputies of the Peasant Party voted that Seipel should bring a bill before the present parliament for the union of Austria with Germany, and that the Austrian delegates at Geneva should be instructed to request the League's approval of this measure. As a result of this demand Seipel changed front, and on May 19th declared that "it was almost inevitable" that Austria and Germany should be united; if not at once politically, at least economically.

What is behind this move for union with Germany? It is very largely economic ills. Austria, as a result of the Treaty of Versailles, finds herself surrounded with high tariff barriers. Statistics for the year 1926 show an unfavorable balance of \$154,000,000, which is \$20,000,000 more than for the previous year. Exports for 1926 were 1,728,000,000 shillings, and imports 2,806,000,000. Business bankruptcies have increased, particularly in the textile industry, whose trade troubles are directly ascribed to the customs barriers. Unemployment is

constant in large volume. This Spring Czecho-Slovakia terminated her trade agreement with Austria. There is a deficiency in the budget. The advocates for the *Anschluss* state that union will remove these ills, and give the state fresh life.

In addition to economic ills there are also political. It is general that where there is one there is the other. On January 30th last there was a clash but one of many, between Austrian Socialists and Anti-Socialists. This was at Loibersbach, near the Hungarian frontier, and it was

rumored that the trouble was the result of a general Hungarian plot to seize Burgenland, which was taken from Hungary by the Treaty of Trianon. As a protest the Socialists on February 2nd, the date of the funeral of the victims, almost completely paralyzed Vienna and other Austrian cities for a fifteen-minute period as a "warning to reaction." Three Austrian Fascists (Anti-Socialists) were accused of the crime. Their guilt was generally believed in, but they were acquitted on July 14th. When the verdict was announced there was a large Socialist

demonstration before the Ministry of Justice. The demonstration developed into a riot; there was considerable shooting and bombing in the city for several days, and the Ministry of Justice was burned. The Socialist Party, fearful that civil war would break out over the country, ordered their workers to return to work, and in a few days Vienna was restored to peace and order. But it is very obvious that conditions cannot continue as they are at present. The *Anschluss* with Germany seems to point the way towards stabilization, economically and politically.

WANTED: A CHRISTIAN UNDERSTANDING OF CHINA

BY DR. HENRY T. HODGKIN

ARE the churches going to accept the idea that the present situation in China involves a considerable withdrawal of missionary work?

Are they to regard what has recently happened in China as marking the part failure of the missionary movement, or are they to think of it as an indication of its success up to a certain point?

Is the main stream of missionary enthusiasm which has poured itself into China to be deflected towards other fields or is it to be enriched and enlarged in the light of all that is happening today?

It is perhaps impossible to answer these questions while we are still passing through so critical a period, but it seems worth while to suggest a few points which the friend of missions may have in mind and help to bring in these difficult days into the consciousness of the churches at home.

The need of patience. We are living through a period when it is very easy to become impatient. We see things happening such as the expropriation of mission and church property, the antiforeign and antichristian propaganda, etc., which tend to breed in us a restless and impatient temper. It is very necessary that we see what is happening in the larger perspective. We realize that storms of this kind have swept over nations many times in the past and that in the midst of the storm the pose of righteous indignation is of little value either to ourselves or to those for whom we want to work. Can the West not show the East that she also can exercise patience? Can we not stand by and believe that in this particular

period of China's life, for foreigners—missionaries and others—the words are true. "They also serve who only stand and wait?"

But patient is not enough. We need sympathy, we need to see the big things that are actually taking place in China, and not to be carried away by looking only at the undesirable and dangerous elements. It is sheer folly, of course, to close our eyes to those. Any just estimate of the situation must recognize that there are tremendous dangers—that the Nationalist movement, with all its promise, may yet be cast upon the rocks, that the propaganda of hatred based upon falsehood, the letting loose of extreme elements challenging morality and careless of any kind of authority, involve perils of the gravest kind to the life of the nation.

The Nationalist movement to-day seems

to me to hang in the balance. On the one hand there has gone into it some of the finest idealism and some of the most selfless personal service which China can command. There is an abandon of love for the nation. There is a belief in its future, there is a determination to overcome all obstacles, full of promise for this notable movement. But there are also those other elements struggling at this very moment for ascendancy in the Nationalist movement, and one cannot be blind to the possibility that, at any rate temporarily, the elements of disorder and destruction may prevail and the finer persons and motives be exploited by the lower.

Certainly the foreigner who wants to help China to-day must see the true facts of the situation, but he must see them with sympathy. The Christian is not going to help China by standing in the "holier than thou" attitude and pointing out all the faults. If he has to speak about faults it will be as one who stabs his own heart while he does so. If China has to suffer long agonies before she comes through, the true friend of missions surely will be a partner in that suffering.

The Christian has to help his friends to see sympathetically the struggle of China. He has to realize that there have been centuries of depression under the Manchu rule and under autocracies which have been almost as galling as foreign domination. The repression suffered in the past has produced a state of mind which now leads to an excess as the nation tries to express itself in its own

FROM THE MOUNTAIN TOP

ALTHOUGH Austrian events seem to indicate a general scene of turmoil and trouble, outwardly the country continues much as ever. A visitor in May this year to Vienna writes: "I was in Vienna myself the third week in May of this year, and I have never seen it more peaceful. None of the people with whom I talked said anything to indicate that trouble of the sort which has since occurred, was in any way imminent."

* * * * *

Dr. Henry T. Hodgkin, as Friends will know, is Secretary for the National Christian Council of China, and is a Friend.

Rev. Kenneth Dexter Miller is American Representative of the Central Bureau for Relief of the Evangelical Churches of Europe, and author of "The Czechs in America" and "Peasant Pioneers." In the *World News & Discussion* Section of June 16th he wrote on "Revolutionizing Religion in Europe."

Miss Elizabeth Green is the editorial writer of the Institute of Pacific Relations, Honolulu, Hawaii.

J. W. Carpenter, is founder of the Irish Federation of Youth and one of the most active of the organizers of Irish Youth to-day.

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In the next number Dr. O. Edward Janney, a Baltimore Friend, will write on "The Japanese Immigration Situation." Isabel Grubb, of Ireland, author of "The Quakers in Ireland," will write on "Irish Quakerism," and Dorothy M. Hill of the Foreign Policy Association, who has been in China recently, will write on that country.

Under Current Events of World Importance will appear a reference to "Soviet Russia and International Policy." "The 1927 Conference of the Institute of Pacific Relations," and "Chinese Progress."

way. It is this psychological situation which largely accounts for the excess of criticism of foreigners and for the readiness with which some extreme doctrines are being accepted at the moment by many people in China. The friend of missions as a sympathetic interpreter is called upon to help other Christian people in other lands to think their way into what is happening in China today with a real understanding not to be distorted by the many things which right-minded Chinese and foreigners alike deplore.

The missionary is called upon to maintain in himself, and to help the Christian people throughout the world to maintain, a steady confidence in regard to the future. This confidence does not rest upon the contemplation of what is actually happening in China today. The deeper understanding of it, however, will help to remove the sense of uncertainty about the future or any pessimism which may have entered into the missionary's mind.

In order to gain, or to regain, true confidence, the missionary will keep steadily in view two facts: In the first place, he will recall his own experience in China, be it longer or shorter. He will remember the many occasions on which he has seen evidence of the finer qualities in the Chinese people. He will think of personal devotion to himself, of the honesty of those who have served him and worked with

him, of the essential reasonableness of the common man, of the peace-loving nature of the masses of people. He will realize that many of these people are but children, easily excited and stirred up almost to frenzy, but he will know that, as in the case of children, these excitements often last but a little while and that there are deeper qualities which will reassert themselves as the times of excitement pass.

In the second place, his confidence for the future will be based on his knowledge of God. He will know that truth is mighty and must prevail, that at long last, love is stronger than hatred, purity is stronger than impurity, that righteousness is the one thing on which the national life can be safely founded; and because he believes that God is in this world, not simply looking on from without but striving and suffering with the children whom he has made, because in fact, he has seen God in the face of Jesus Christ, he will not give up his belief in the future of China. He will be confident that it is to the little flock that the Kingdom has indeed been given.

The missionary will further use the opportunity to prepare himself for that which lies ahead. What exactly it is may be impossible for him to visualize, but if he stands ready to help, if he is willing to come in as a humble servant in the spirit of his Master, if he is ready to learn

the new lessons and adapt himself to a new age, there is no doubt whatever but that there will be work for him to do.

In the meantime may it not be that the missionary and other friends of China can have some service in keeping open the gates of understanding between East and West, in maintaining personal contacts or making new ones, in making friendships with Chinese students in Western countries so that a deeper mutual understanding may be created?

It is true that China at the present moment is not asking for the service of foreigners in any large way. It is true that we have got to think into our position again and that many things we have taken for granted must be reaffirmed. But I do not believe that it is true that the missionary movement in China is at the beginning of the end. I do not believe that it is true that China has really turned away from Christianity. Much that is happening today, much to which our main attention is being given in the Chinese situation, must be regarded as of a temporary character. The fact remains that Christ has something to give to China which no other can give; that if He is seen without the drawbacks and misunderstandings with which we of the West have so often clothed Him, He must make His own irresistible appeal to many in this land.

THE INTERNATIONAL SOCIAL INSTITUTE

BY KENNETH D. MILLER

AMERICANS often wonder if any practical result follows from the various international religious gatherings which lure so many of our churchmen upon a trip to Europe nearly every summer. Two years ago Stockholm was the Mecca; this year it is Lausanne. What will come of it all?

Any predictions as to the results of the Lausanne Conference on Faith and Order would be premature. At this writing we can but content ourselves with congratulations that it has been possible to convene such a gathering on the subject of church unity. But two years have passed since the Universal Christian Conference on Life and Work convened at Stockholm. We can now judge as to whether this was but an interesting gathering of professional and amateur international churchmen, or the inauguration of a new era in the religious life of the participating nations.

One of the features of the Stockholm Conference was the presence of a large delegation of distinguished prelates of the Eastern Orthodox Churches. Whether it is due to the Stockholm Conference wholly or even in part, it is nevertheless a fact that since 1925 there has been marked progress in the relationships between these Eastern bodies and the Churches of the

West. At Stockholm they were present, but suspicious and on their guard. But when the Continuation Committee on Life and Work met at Berne last summer, the Eastern Church leaders were markedly more friendly and eager to cooperate. Dr. W. W. Peet, the Federal Council's representative in the Near East, reports that the leaders of the native churches in that part of the world were profoundly influenced by the Stockholm Conference and are ready now for friendly cooperation with the Western Churches. The inclination of the Protestant missionary societies to abandon any pretence of proselytizing from the Eastern churches is helping to eliminate suspicion and misunderstanding. A clear, ringing pronouncement from the mission boards to that effect would do much to open the way to full cooperation. In Europe, the Eastern Churches are sending their leaders to Protestant countries and to Protestant seminaries for training in the practical work of the Church. The Central Bureau for the Relief of the Evangelical Churches of Europe, founded by Protestants and originally devoting itself exclusively to Protestants, is now including the Eastern Churches in its leadership program.

One of the most concrete results of the Conference on Life and Work is the In-

ternational Social Institute. This Institute was set up provisionally at the meeting of the Continuation Committee last summer when Dr. Adolf Keller, of Zurich, was appointed as General Secretary and asked to prepare a plan for the operation of this Institute and present it to the Committee at its meeting in Winchester in July.

The plan worked out by Dr. Keller, and approved by his Committee on the Institute, will, if approved by the Continuation Committee as a whole, bring into being a new and most important factor in the world religious situation.

As proposed by Dr. Keller, the task of the Institute will be:

1. To make a scientific study of social and industrial facts and problems in the light of Christian ethics, so as to gain a clear understanding of the application of Christian principles to those problems, and to formulate the axioms which should regulate the conduct and attitude of Christians in relation to them.

2. To become a center for the correlation of all Christian social work and for the cooperation of all socially active Christian organizations in the various communions and countries.

3. To serve as a center of information through which there may be facilitated an exchange of experience, methods and data

which would be serviceable to the Churches in their social work.

The Institute would therefore combine scientific social research with the promotion of social service work in the Churches. Thus there would be projected on an international scale the scope of work covered in the United States by the Department of Research and Education and the Commission on Social Service of the Federal Council of Churches.

The work will be under the general direction of the Commission for the Social Institute appointed by the Continuation Committee of the Life and Work Conference. The membership of this Commission includes such prominent leaders as Prof. D. Titius, of Berlin; Principal A. E. Garvie and Dr. Phillips, of London; Rev. Elie Gounelle, of France; Rev. Worth M. Tippy, Rev. Charles S. Macfarland, Dr. John Baltzer and Bishop James Cannon Jr., of the United States; Minister Slotemaker de Bruine, Dr. A. Jorgensen, of Denmark; Herr Streiter, Bishop Billing, Prof. Beth, of Vienna, and Dr. Adolf Keller, of Switzerland, the General Secretary of the Committee.

Associated with the General Secretary and his office force will be a number of collaborators, experts on one or another phase of Christian social work who will be loaned to the Institute for a time to do a specific piece of research work. Two such collaborators have been sent to the Institute by Sweden during the past year, and the Germany churches have voted to furnish a third. The expenses of these collaborators are borne by the Churches which send them.

Already the Institute has taken steps to secure official correspondents in the several countries, in order to secure readily the necessary information concerning social problems in the respective countries and the work which the Churches are doing along these lines.

It is proposed also that the Institute publish a scientific review in three languages covering the field of social problems from the Christian point of view. The German Churches have agreed to finance such a publication for the first year, provided that the churches in other lands will assume responsibility thereafter.

The International Labor Bureau, at Geneva, has promised full cooperation with the Institute and has appointed one of its staff, Dr. Thelin, as the official liaison officer with the Institute. It is possible that the seat of the Institute may be moved from Zurich to Geneva in order that contracts may be the more readily maintained not only with the International Labor Bureau but also with the many other international movements and organizations which center about the League of Nations.

Among other projects which have been tentatively advanced by the General Secretary, Dr. Keller, are the arrangement of international courses of lectures upon social problems from the Christian point of view at certain of the great universities of Europe, and the preparation of exhibits and charts giving a visual presentation of the social work being done by the churches in the different countries. In the case of the Churches of eastern Europe, both Protestant and Orthodox, where scarcely a beginning has been made of social welfare work, such educational projects would be extremely valuable.

Owing to the fact that the services of the General Secretary, Dr. Keller, are to be loaned to the Institute by the Federal Council of Churches, of which he is the European Secretary, and the collaborators are to be financed by the Churches sending them, it will be possible to launch the Institute on the very modest budget of \$12,000 a year, including the cost of the Review. If, however, the work grows as its sponsors hope and expect, a much larger sum will be needed in future years.

It is difficult for us in America to appreciate the significance of the step which the Churches are about to take through the Continuation Committee of the Life and Work Conference. We have been quite accustomed to Christian Social Service. Most of our denominations have social service committees and are definitely committed themselves to a program of social work by official pronouncements. The work which the Federal Council of Churches is doing in this field is accepted in most quarters as a normal and natural function of the Church.

But this is not true in many parts of Europe. The British Churches have kept

pace with us and in some respects gone much further than we have, as in the celebrated "Copeck" Conference. In France and Germany there are prophetic souls like Dr. Elie Gounelle, Prof. Titius and Dr. Siegmund-Schultze who have been fearlessly proclaiming the social Gospel these many years. But such men are exceptional on the Continent. The prevailing religious thought is still individualistic and pietistic. When a leading German theologian said: "The Kingdom of God cannot be furthered by human effort. It will come down direct from God, perpendicularly from heaven", he expressed the conviction of the majority of continental churchmen. Then too, the gulf between the Church and Labor is much wider on the Continent than in Britain or America. On the one side there has been the State Church, frankly identified with and dependent upon the ruling class and the political and economic status quo. On the other side, is Labor, politically organized in the Socialist and Communist parties, and committed to a relentless class struggle against the powers that be, among which they class the Church. That a labor leader should speak in the pulpit of a church is unheard of in Europe. Similarly it would be unthinkable for a European church body to investigate a railway strike, especially in cooperation with Jewish and Roman Catholic bodies.

Therefore the establishment of such an Institute is of great significance. It means that the Forward looking church leaders of Europe have become strong enough and vocal enough to embody in a definite plan of action their ideal of the Church ministering to the whole of human life and furthering the establishment here on earth of the Kingdom of righteousness and love and peace. It is the sort of international enterprise to which the progressive churchmen of America should give their hearty support. The time of mere hand-shaking is past, and the era of real cooperation between the Churches of America and the Churches of Europe is at hand. And here is a practical task for them to do together in the performance of which we may all sink our denominational and national differences and achieve practical church unity—unity of action.

NEW TRENDS IN THE PACIFIC

BY ELIZABETH GREEN

WHETHER or not race conflicts and incomprehensions are inevitable; whether the broad Pacific, narrowed now so effectively by the speed of the age in which we live, must relinquish its name and become the scene of the world's next gigantic struggle; whether these conflicts can be avoided, hates tempered, misunderstandings cleared by the search for and use of factual knowledge.....?

These are the elemental wonderments upon

which a new organization of inquiry and adjustment in the Pacific has founded itself. This body, the Institute of Pacific Relations, is modelled upon a plan somewhat unique in the immemorial history of mankind's organizing efforts. It looks upon itself and its purpose as an experiment; it regards itself with tremendous seriousness, yes, but not as infallible. In the unfolding of its plan it recognizes that certain trends will emerge as questionable, that many adjust-

ments of technique must be expected in an organization which combines all the racial strains of the two shores of the Pacific and its intervening islands.

But what is not questionable is the actuality of certain demonstrations which have already been made. Chief of these is a strengthening of the belief that mankind's present state of sharp differences, wide gulfs of incomprehension, deep prejudices, is not an unalterable one.

A great deal has been written to the effect that all that is necessary to the undoing of mankind's most tragic mistakes and desperate tangles, is friendliness and goodwill. Only the sentimentalists accept this notion, and they do damage to the cause of friendliness and goodwill by its very propagation.

Infinitely more is needed, for the solving of problems that have taken centuries in the tangling, than mere goodwill. Knowledge is needed. Facts—physical, relative, psychic. But in the acquiring of all these things the goodwill is primary. Without it, human interaction produces sparks, friction, but no current.

Trying to establish such a current between the races of the Pacific Basin, out of which real power might generate rather than the mere sparking off of words, the Institute made its first hazardous experiment in contacting these various charged units, back in the summer of 1925. This was in Honolulu. It took place, boldly, at a time when the atmosphere in China was surcharged with anti-foreign bitterness after the Shanghai affair, when Japan was scarcely recovering from the first effect of what she deemed a deep wound to her honor through the American Exclusion Clause, and when our government was making an unprecedented gesture of "Power in the Pacific" with its naval concentration in Hawaiian waters.

But in spite of these enormous handicaps—facts that might easily have doomed any friendly Pacific parley from the start—this conference boldly sponsored the ungloved handling of the Pacific's most "red-hot" problems, uncovering a startling disposition to frankness, weathered some threatened disasters, and achieved genuine friendliness and a notably increased degree of comprehension at the end.

Nothing was "solved." Nobody attempted to solve anything. But a movement was started toward the threshing out of vexed issues, toward the accumulating of data and points of view, toward the clarifying of dark backgrounds,—a movement that has continued healthily and is developing still more vigorously in a second conference this July.

The experimenters gathered together without the blessing of governmental sanction, with no authority to talk for anyone but themselves, and with no diplomatic or propagandist games to play. It sounded as unbelievable then as it does now; more so. But it worked. And perhaps the secret of the working lay in the participants' com-

plete freedom from the danger of misquotation and snap judgment, a freedom safe-guarded by the system of small non-public round-table discussions. The combined outcome of these various rapid-fire discussion groups was gathered up by full forum meetings at the end of every day.

Following out the successful plan of two years, the July Conference gathered unofficial groups, representative of the many planes of life and thought in each of the Pacific countries, for a two week period of intimate knowing and giving. Living together in informal "off" hours perhaps does more, the 1925 session taught, for mutual knowing than even the untrammelled give and take of the discussions. To this end the conference members were all housed together in the dormitories of the historic Punahou campus, where kindly contacts formed many lasting friendships. This personal intercourse has taught too that point-of-view is as important as physical fact, in the amassing of factual information and the evolving of true comprehension.

Australia, China, Great Britain, the Philippines, the United States, New Zealand, Japan, Korea, Canada, Hawaii, the South Seas groups, all sent economists, educators, labor leaders, financiers, sociologists, religious men, scientists, to thresh out problems and get from each other new light on the vexing conditions in the Pacific.

They talked about such questions as population and population trends in the Pacific; laws and customs affecting resident aliens in each country (land ownership, privileges of naturalization, educational privileges, etc.); industrialism in the Orient; Reuters' and Associated Press in the Far East, and the control of Pacific radio and cable concessions by Western powers; what is "International Justice" in immigration legislation, i. e., do peoples have the natural "right" to reproduce in excess of their economic resources and demand the land of others, or do peoples have, conversely, the natural "right" to hold lands which they cannot use to their maximum productivity? What do we mean by the "American standard of living," and why do we value it so highly? What is the Oriental view of the Occidental emphasis on material standards? What is the international future of the Islands of the Pacific? What about foreign influence (loans, tariffs, "treaty rights") in China?

Some of these questions, it will be seen, are "point-of view" matters, some, together

with the background information, geographical, statistical, etc., that must accompany them, are distinctly questions of physical fact. The aim in considering them is as much the hope of bringing out hitherto submerged factors, mental and physical, as the hope of settling them. And, perhaps most pertinent of all, the hope of working out a technique of approach between nations whose life problems are inextricably interwoven.

Modern speed and acquisitiveness having brought all the families of the world literally to each other's door yards, it remains for mankind to find the comprehension which will permit all to live decently in such close intimacy. Every attempt in that direction begun by throwing off the tabus of diplomatic intercourse, must be a gain for the future. The Institute of Pacific Relations, as such an experimenter, is worth much.

The Institute has established study and research groups in ten national areas of the Pacific. It is from out these memberships that conference groups came together at the biennial inter-Pacific session. The work of the Institute is governed by a Pacific Council, composed as follows:

Sir Mungo MacCallum, Australia, Sir Robert Borden, Canada, David Z. T. Yui, China, Frank C. Atherton, Hawaii, Hon. Junnosuke Inouye, Japan, Sir James Allen, New Zealand, and Dr. Ray Lyman Wilbur, of the United States, Chairman.

Permanent headquarters are maintained in Honolulu, in charge of General Secretaries J. Merle Davis and Charles F. Loomis, and an international research project is in the stage of inception, with a central Honolulu Bureau under the direction of Dr. J. B. Condliffe of Canterbury College, University of New Zealand. The establishment of such a research chain in the Pacific, stamps the Institute's whole approach to inquiry and deliberation as distinctly scientific rather than emotional. Yet co-operation in this inquiry and exchange are leaders of action, practical men and women of affairs as well as pure scientists and leaders in academic thought. Herein, it is felt, lies the greatest worth of the conferences, in keeping them balanced, in acquiring and diffusing all types of information and points of view. The sessions at Honolulu, July 15 to 29, with their completion, have an interesting tale to give the world, of new tolerance achieved, of new comprehensions arrived at. It marks the slow inception of a new era in Pacific and world affairs.

IRISH YOUTH AND PEACE

BY J. W. CARPENTER

IN MARCH, 1924, Harold F. Bing came to Dublin to deliver a lecture on Youth, in the hope that the youth of this country (Ireland) would decide to take an interest in the development of the Youth Movement then so apparent in other countries. This lecture was arranged by the Irish Amateur

Press Association, but nothing resulted from this meeting despite the endeavors of the few who were interested in the venture. There is no need to state here what I attribute our failure to. The Irish Press Association was formed in February 1919 for the cultivation of hobbies in general and amateur journalism

in particular. Its principal object is the production of magazines and other literature to serve as an outlet for the literary and artistic aspirations and attempts of its members. It has for years past maintained a literary and debating society, a Gaelic study circle, and, at one time, formed a

little group of its members for the study of the League of Nations. It has much useful work to its credit, of which, perhaps, the greatest is the successful effort it made to open a free lending library in one of the districts of Dublin. This association continues to make a big appeal to the young people of Ireland. It is a Youth Movement by reason of the fact that it was formed by young men, and is controlled and composed of young people. It owes a large measure of its success to the fact that it has been non-political, non-sectarian, in its principles and activities.

After the failure of the first effort to get in touch with as many Youth Movements as possible, contacts were established with London, and last August (1926) the Secretary attended the great Congress of Youth at Bierville, in France, and this may be truly described as the conception of the present Irish Federation of Youth.

For reasons too numerous to mention any effort to form an organization in Ireland, having for its sole object the work of Peace, would be doomed to failure. The preparations for the World Congress of Youth in 1928, entailing, as they do, the formation of National federations, gave us the wished for opportunity of organizing Irish youth. It was felt that existing movements could be more easily federated than could be launched a new organization. It was also recognized

that the results would be more beneficial and satisfactory to all concerned.

The beginning of the present year saw the columns of our local press stormed with articles, letters, and paragraphs leading up to this idea. A Public Conference, was held on January 18th, 1927, when ten different organizations were represented. Amongst those who attended were representatives from The Boys Brigade, The Irish Amateur Press Association, the Society of Young Friends, and the Irish Labor Party (Youth Section.) There was a splendid attendance of the general public. Keen discussion took place at this conference which adjourned, and met again on January 27th, when the B. P. Scout Association, and the Irish Order of Woodcraft Chivalry, also sent delegates. At this meeting a committee was formed to draft a constitution and do the preliminary work of organizing the movement. It is satisfactory to record that most of the movements which at the outset did not accept our invitation to send representatives have since joined in the work. There is no doubt that from the standpoint of numbers we have little else to desire.

An International Youth Camp is being arranged for August, to be held at Dalkey, County Dublin, when it is hoped to accommodate at least 150 visitors for two weeks. The task of arranging the details of this camp, and its heavy program of meetings, excursions and social functions, at pre-

sent absorbs most of our energy. It is felt that during it our real effort can be made with advantages at present denied us. For instance the work of getting into touch with the provinces can to a very great extent be accomplished by inviting visitors from rural parts to our camp. The presence of British and Continental movements will be a great help. A series of week end meetings and lectures in the interests of the federation is at this time being carried forward in most parts of the country.

Before concluding, it should be mentioned that a Federation of Catholic Youth is at this time being formed. The success of such a venture is well assured in such a country as Ireland. Some are inclined to regard this as an evil omen for the wider and earlier federation, but the writer is inclined to regard it with favor. It is certain to attract people who would not be interested in our federation. Also there is no reason why the two federations should not act in complete harmony on the bigger questions. The most satisfactory feature of it, however, is that it furnishes new evidence that Irish youth is gaining strength.

Review

Owing to the unusual length of the Section this month, this column, we regret to say, must be held over until our October issue.

(END OF SECTION)

Report of Orphanage at Ras-El-Metn, Syria

We had our Commencement Exercises, July 5, when seven boys graduated. This is the third Commencement in the history of the orphanage and we all felt it to be a very important occasion, both in the lives of the boys who were to receive their certificates, as well as in the history of the school. We had a large gathering of people from the district around—all the leading people were invited and many of them were able to be present. Professor Edward Nickoley, the Dean of the American University in Beyrouth, gave the address to the graduating class. H. E. Satow, His Britannic Majesty's Consul-General for Syria, with his wife were present with us and he very kindly consented to hand the certificates to the graduates and in doing so shook hands cordially with each one of them and afterwards gave a short talk to the graduates in which he impressed upon them the necessity of living out in their lives the truths and ideals that they had been taught in this orphanage. He expressed the earnest hope that they would be worthy representatives of the Friends as they went out into the world and very cordially wished them all happiness and prosperity.

At least three graduates are going down

to the American University in the autumn. We shall be losing our head carpenter and our head shoemaker but they will work with us during the summer months for which I shall pay them and with that money they will partly pay their expenses in Beyrouth.

Issa Nicoola, who is head of the carpenter group of boys, has I think, really paid the cost of his being here in the institution by the work he has done in repairing doors, windows and making new tables, benches, etc. etc. every summer. He is now making cupboards for our new Library. There are many other repairs to be done which keep this group of boys actively at work a good part of the day. Generally late in the afternoons all the boys go for a long walk across the mountains or down into the valleys.

Najib Haddad, the head shoe-maker, will come up each summer and do the cutting of the leather for the new shoes and direct the group of boys who do this work and for this help we shall pay him, which will, of course, materially help with his education at the University. We have just got in a large supply of leather and during the summer months enough shoes will be made (probably over two hundred

pairs) to supply our needs during the coming winter. Making our own shoes from the very best French sole leather costs only a fraction of what inferior shoes would cost if we bought them from the shops in Beyrouth. I expect that the pair of high shoes will be approximately under \$2.00.

We have to finish the building of the oven and two rooms for the sewing women and girls which will keep a number of boys busy for the next few weeks. Of course, we have a first class mason to do the actual building, but the boys do all the work of mixing the mortar, bringing the water and the sand and the lime, etc., and this, of course, saves us the cost of workmen; and so the days go by with always plenty to do and in change of work there is rest and real holiday.

The sight of these eternal mountains of Lebanon give us the inspiration of their strength and stability; and these advantages we cannot but highly esteem and even if we have not the large playgrounds of those who live on the low flat parts of the country, we have the bracing exercise of long walks and hill climbing, which keep us all fit and in good shape.

We have had excellent reports of our

graduates of last year, who were engaged in the Soudan Government service. They have all kept well, although they found the climate very trying for the first few months and they are giving complete satisfaction to their superiors. They had, of course, to learn the technical side of the work of the telegraph, post office and savings bank department, for as they will be situated in different parts throughout the Soudan, each post office of which they will be in charge will have telegraph, savings bank and post office work. The Government expected them to take about a year to learn the business and they gave them teachers to teach them and also gave them an examination at the end of each month in the work of the month and to their satisfaction and surprise our graduates did the year's work in seven months, and I suppose at the present time they are being separated and sent to different towns in the interior.

DANIEL OLIVER.

CYNTHA STANLEY

Cyntha Beals, daughter of Thomas and Margaret Beals, was born January 1, 1837, in Green county, East Tennessee. In 1854 her mother died, and the following year she moved with her father and his family to Iowa.

In 1863 she was united in marriage with Moses Stanley and to this union were born eight children, five girls and three boys. On the day of her marriage she became the stepmother of four sons who have often said that she was as kind, patient, sympathetic and unselfish with them as with her own children.

She was converted in the year 1866 and feeling called to the ministry often spoke of the goodness of God to her soul. The Friends Church of which she was a member acknowledged her gift in the ministry in the year 1883 in Ackworth Monthly Meeting, Ackworth, Iowa. Having the care of a large family she did not go very far from home but was faithful to the duties her Master called her to perform near her home. In 1883 she, with her family moved to Kansas, living in Allen, Butler and Chase Counties, and in 1892 came to North-branch, Kansas. In the year 1898 she was called to part with her dear companion. Since that time she has lived with her children, making her home most of the time with her daughter, Sadie E. Smith, North-branch, Kansas, which place she always called home.

For the last few years she had not been able to get around very well but continued to attend meetings at home when health would permit and was always ready to testify to the saving and sanctifying power of the Lord Jesus Christ. She departed this life at the home of her daughter Hannah M. Davis, Wichita, Kansas, August 4th, 1927, being ninety years, seven months and three days old.

NO DULL DAYS FOUND IN WEST CHINA

Rob't Simkin Writes of Situation At Chengtu Where Life is Not a Humdrum Affair

Last week the University closed a successful term in which 161 students were enrolled. The Middle School enrollment was a little over a hundred. From the University thirteen were graduated, thirty-one from the Middle School, seven from the Bible School and several from the Normal School.

At the beginning of the term some questioned whether it was wise to attempt a term's work with our greatly reduced staff. However, the Chinese have taken greatly increased responsibility and have done excellent work. Among the students also there has been a good spirit. Now we are facing the problem of the coming term in case members of the staff who are at the coast are unable to return, for the difficulty increases as the period of their absence is prolonged. Thus far a certain amount of work has been continued in the Medical and Dental faculties, but the proportion of foreign teachers there is greater and the difficulty of carrying on correspondingly increased. In the other faculties where it is possible in many cases to secure additional Chinese staff there remains the problem of securing funds to employ them.

Inasmuch as the missionaries here are so few it seems that some ought to remain on the campus during the summer to prevent if possible its being occupied by the military. Therefore only a portion of our community will leave at any time for the hills. Margaret and baby Dorothy expect to go to Kwanhsien about the middle of the month with the Manly family. Three workers have already gone. Six have visited or will visit neighboring cities to encourage the Chinese workers or to attempt to prevent the occupation of church property by soldiers.

Early this week an officer came to the Friends premises at Green Dragon Street and announced that he was going to bring his troops to drill there. The Chinese in charge refused consent, pleading the non-military aims of Friends, but it was only when letters were written and interviews secured with officers higher up that occupation has thus far been prevented. Here at the University soldiers continue to drill in spite of repeated protests. Recently, however, they have been a little less insolent and troublesome. When they began to drill on the Friends' campus we ploughed up the most of it and put it in crop, but they continue to drill occasionally on the tennis court.

We appear to be entering one of those periods of local upheaval which have come to be a matter of course every year

or two. For nearly two years conditions have been comparatively stable, but now two of the generals, one here and one in Yachow, have fallen to fighting. General Den, a third, recently got into trouble and announced his resignation, but that seems to have been only a political move, for now he has returned to Chengtu. Yesterday it was reported that Generals Lai in Luchow, Liu in Chungking and Yang Sen in Wanh sien are taking the part of the Yachow general and are combining against Chengtu. Nobody knows yet what the new alignment will be or how widespread will be the resulting disorder. In the case of these five generals the sole point at issue seems to be the control of certain areas from which to collect taxes each to strengthen his own position.

Now that the term has closed I am working on the University accounts. With these and the Friends Mission and College accounts I have at least three weeks work in prospect, after which I am hoping to get to the hills at Kwanhsien for a time.

Just before mailing the enclosed I have learned that yesterday afternoon a considerable body of soldiers came to the Friends' Green Dragon Street compound, rang the bell, went through the church and school buildings, and listened to lectures by radical leaders in which they called the Chinese Christians "foreign slaves," etc. Fortunately they did no damage to the property. Our Chinese leaders are taking up the matter with officials higher up in the hope of preventing further acts.

One of the daily papers carries an item in today's issue that "each (ko) organization has petitioned the government to disperse the University and Union Middle School." The "each" is indefinite, probably purposely so, to prevent a refutation of the report.

The above two paragraphs illustrate the fact that our life here is not altogether an humdrum affair.

Chengtu, July 2, 1927.

STUDENTS IN INDUSTRY GROUPS

1927 has not been an auspicious year for the Students in Industry movement. Detroit, Atlanta, Boston, Denver,—all abandoned these projects because the unemployment situation was too acute to urge students to come. The group of women students working with the Y. W. C. A. in Chicago,—the groups in New York working with the Social Service Committee of the Federal Council of Churches and our Philadelphia Group working with the Home Service Section of the American Friends Service Committee have carried on the regular outlined plan for weekly seminars and occasional extra meetings or conferences over the week-end.

The Philadelphia group members have not been universally employed in industry. Jobs were so scarce in the early July days that several members took positions as

clerk or cashier. The industries represented by our workers are the clothing trade, candy making, waitress service, general cafeteria helper, shoe worker,—two men are working in a large ship-building plant. The character of the group discussions has been somewhat modified by this lack of daily industrial experience. Nevertheless, in every type of work, they met many of the problems that are the subject of constant study and investigation to the thoughtful student of industry.

Mr. L. A. Sylvester, a production engineer, spoke to the group on the subject of Group Incentives. He illustrated with a series of charts the analysis of one industrial operation and showed the increase in wage made possible by the reorganization of jobs on the most efficient basis. The members of the group were asked if they could apply such analysis to the jobs on which they worked. One woman replied that she could but the rate incentive failed since in her plant two days before, a cut had been made in rates which brought down earning power from \$20 and \$22 each week to \$13 and \$15 a week. Mr. Sylvester pointed out that such manipulation of piece rates destroyed the true principle of group incentives. Another member of the group had the experience of a wage cut without notification and her account savored of the psychological effects that resulted from this policy. Reports of students show the cheerful and helpful reception extended by old workers to new with a general willingness to help in the adjustment to a new task. One girl "peeled 15 bushel of potatoes in two weeks" and added that all the workers helped each other if the task assigned to one was too heavy to accomplish in the allotted period.

The students joined with the students at Woolman School in a program on Workers' Education on Saturday afternoon and evening, May 23rd. Dr. Jesse H. Holmes, of Swarthmore, presented the general principles underlying workers' education and told us of the efforts and accomplishments of the Philadelphia Labor College. Representatives of the Bryn Mawr Summer School, the Pioneer Youth movement and the Brookwood Labor College also presented the program and purpose of their institutions. The Group attended the Conference on Unemployment held at Bryn Mawr on July 30 and 31.

Some of the speakers at our Wednesday night seminars were: Miss Florence Adams, Women's Bureau of the Pennsylvania Department of Labor; Dr. O. Benjamin Gerig, teacher, Woolman School; Mr. Adolph Gersch, Printers' Union; Mr. Rex Hersey, Department of Geography and Industry, University of Pennsylvania; Mr. L. A. Sylvester, of the Philadelphia Rapid Transit Company. This week, Mr. Henry Tatnall Brown will address the Group.

ANNA OWERS.

THE CUSTOM HOUSE FIRE AT BEYROUTH

I regret very much to have to inform Friends that the large consignment of goods—sixty-eight bales of clothing and seven cases of shoes—was destroyed completely in the fire that took place in the Custom House in Beyrouth. The goods had really been cleared and all formalities complied with and were to have been removed by our friends of the Near East Relief in Beyrouth who had seen to getting the things passed through the customs, but during the night about 1 o'clock in the morning fire broke out suddenly in four different places in the Custom House and developed so rapidly that long before help could be summoned, or the fire brigade could get into action, the fire was beyond control and it was nearly a week before it was finally extinguished. The goods are covered by insurance which I hope we may get, but there may be difficulties in the way. At the present moment there is a commission examining into the cause of the fire and they have not yet issued a report and until they do so, Lloyds Agent cannot give any certificate and consequently we are not yet in position to present evidence to the insurance company to collect the insurance.

This consignment of clothing was sent by American Friends and possibly some others in response to an appeal of mine for the refugees from the interior of Syria. Thousands of these refugees had to fly from their homes and villages and in so many cases these homes and villages were severely damaged and destroyed by the fighting and the bombardment which took place as a result of the Druse rebellion. Thousands of these refugees came to Beyrouth, Zahleh and elsewhere and clothing was and still is urgently needed. The clothing that was sent by so many kind Friends represented thought and love and interest and it was a very practical way of making these poor refugees feel that the world was still full of love and kindness, notwithstanding many evidences to the contrary. The clothing also represented I believe in many cases self sacrifice as well as a great deal of work in the sewing and the knitting of the garments. I also know through Elizabeth G. Marot, who kindly does the bulk of the work of selecting and packing the things, that this consignment was amongst the very best in quality that had yet come. To all the Friends who have contributed in giving clothes and work, we send our grateful thanks and we will not sit down and cry over this disaster, for it is nothing less than that, especially as we think of the keen disappointment that came to many who knew that clothes were coming and then to find that they were consumed by this terrible fire, no, we shall not be discouraged, but just start again with a fresh collection and I hope that those who have so generously given in the past will again look over their wardrobes and those

extra overcoats and suits that are a little spotted or changing color and that you are not likely to wear again, you will lay aside and say, 'I am going to send these for the Syrian refugees': overcoats, suits, underclothes, stockings, all kinds of clothing which is in good repair will be welcome and immediately distributed on arrival. All parcels of clothes sent to Elizabeth G. Marot, 1521, Cherry Street, Philadelphia, and labelled "for Daniel Oliver's work" will be collected and forwarded in due course and I am hoping that we will have a consignment to distribute before the winter sets in again. Again let me say we send our grateful thanks to all who have contributed clothing or pieces of material in this last consignment which was lost.

DANIEL OLIVER.

July 26, 1927.

KANSAS YEARLY MEETING YOUNG FRIENDS

The eleventh annual conference of Kansas Yearly Meeting Christian Endeavorers met at Wichita during the week of August 8 to 12. For the first time the Young Friends of Kansas gathered in the new University Church building. The conference committee with Herbert Reynolds, chairman, Inez Davis, secretary, and Harold Selleck, treasurer, had planned a splendid program for the days in devotion, study, discussion and inspiration. The devotional periods of the morning were outlined by Dr. J. H. Langenwelter of Friends University Bible department. In these we were led up into the mountain of vision and saw the transfigured Christ as the great center of our spiritual task. In the closing sessions we were led back again to the tasks of earth with a new meaning of our fellowship with Christ in the local service to which we were returning.

The study classes followed the devotions. These were mountain peaks of study and thought under splendid leadership. Carl Byrd of Alva, Okla., who has so faithfully served the youth of Kansas Yearly Meeting for several years, was in charge of a group in the study of union leadership as related to the local and larger fields of young peoples' activities. His classes in personal work carried their usual inspiration and instruction in the approach to soul winning. Goldia Reed brought a freshness into her task that put new life into the meaning of Society leadership. The Expert Christian Endeavor was the burden of her teaching. A technique with life in it was the unusual combination which she brought to her classes. We were very fortunate in having W. Roy Bregg of the state union, who took charge of the classes in departmental leadership. Mr. Bregg also directed the recreational period in his usual enthusiastic way. It always makes a difference in a conference if Mr. Bregg is present.

The classes were followed by the expository hour under the leadership of Dr.

(Continued on page 599)

QUAKERDOM • AT • LARGE

Montclair E. Hoffman, headmaster of the Happy Grove School at Seaside, Jamaica, and Fortunato Castillo, Friends minister at Matchuala, Mexico, are planning to attend the Five Years Meeting in October. They come as representatives of Friends in these two countries, their expenses being borne by the churches which they represent.

Edgar H. Stranahan, chairman of the Board of Religious Education of the Five Years Meeting and head of the Religious Education Department in Penn College, Oskaloosa, Iowa, is the happy recipient of special honors. At Boston University recently he was given a Doctor's degree in recognition of the required work done there in recent years. His many friends will join in expressing hearty congratulations and best wishes.

The Young Friends Editorial Board which prepares the copy once each month for *The Friend* (Philadelphia), feels Quaker World Service of such importance that it asked the American Friends Service Committee to prepare the entire contents of the August 18 number. The titles of leading articles are, Friends Peace Testimony, The World Out-reach of Friends, Friends in Austria, Opportunities in Mexico, Progress of Quakerism in Germany, Friends in France, Internationalism in Geneva, Quakerism in India, and Africans and Quakers.

A neat folder bearing the title *The Visiting Friend*, published monthly by South Durham Monthly Meeting of Friends in Maine, for the spread of the Gospel throughout the community, has on the cover page of the August number an interesting picture of Durham Friends Meetinghouse concerning which the following historic statement is made: "In 1829, ninety-eight years ago, Durham Monthly Meeting authorized the building of a brick house to replace a frame one destroyed by fire. It stands a witness to the faith of our fathers and a beacon for the people of today. Built upon solid rock, it has remained constant, and the messages of its pastors have ever been founded on the Rock-Christ Jesus. A century of Gospel service, and still giving the same message to a sin-ridden world."

For the second time Pacific College, Newberg, Oregon, this year had a headquarters tent at the Willamette Valley Chautauqua at Gladstone Park, the largest chautauqua park west of the Mississippi river. On Pacific College day, July 13, President Pennington gave an address on "The Aim of the Christian College," which was received with decided enthusiasm. Professor Alexander Hull, head of the vocal department of the col-

lege and Mrs. Blythe Owen Cramlett, a graduate in piano, furnished delightful music which was greatly enjoyed. More than half of the College faculty and part of the Academy faculty are doing additional graduate work this year in the universities of Oregon, Washington, California, Leland Stanford, Iowa, and Wisconsin. Dr. Walter R. Miles, Professor of Experimental Psychology at Leland Stanford University, gave a very interesting lecture illustrated with moving pictures, July 25, at the Pacific College auditorium to a large and much pleased audience.

M. F. Swafford, Superintendent of Kansas Yearly Meeting, has published a hand book for the retiring pastor of any local meeting to fill out and leave for the direct information of his successor. Perhaps nothing quite like it has been in use in any of our Yearly Meetings but one may readily appreciate the important service rendered in this way to the new pastor who may be an entire stranger to the members of the meeting. It is a confidential record giving the name of the meetings when and where assembling, names and addresses of officers in meeting and Bible School, of new recruits who may need special attention, of the sick and shut-ins, of attenders not yet members of the meeting, of the financial situation in relation to the former pastor and of obligations to the Quarterly and Yearly Meetings, of a full list of the membership, with a copy of the last quarterly reports. It is hoped that cooperation in this way will bring about a better understanding of conditions and avoid the loss of much valuable time in becoming acquainted with these matters. The booklet is furnished the pastors by the Evangelistic and Church Extension Board of Kansas Yearly Meeting.

NEWS OF OUR MEETINGS

Independence Quarterly Meeting was held at Independence, Kansas, August 19-21. Friday afternoon, Henry L. Jones, pastor at Bolton, Kansas, brought a very helpful doctrinal message. The Christian Endeavorers had charge of the evening meeting under the leadership of Harlan Reesman, C. E. Quarterly Meeting Superintendent. Inspiring reports were given of the Cleveland convention and of the Friends C. E. conference at Wichita, August 9-12, by Harold and Edith Selleck, Murray and Ruth Haworth, and Oscar Battin. Helpful messages were given on Saturday and Sunday mornings by M. F. Swafford, Yearly Meeting Superintendent, and Frank Clark of Wichita on Saturday night, helping old and young alike to feel their responsibility to God and to each other. A. J. Haworth and family who have

been pastors at Independence for three years will go to Miami and will be succeeded by Harry Cox from Wichita. Dela Allen Battin, the new wife of Oscar Battin, was welcomed at this time and Friends appreciate this splendid addition to the working force of the Quarterly Meeting and especially to Vera Meeting.

A. J. Haworth, pastor of the Friends Church of Independence, Kansas, and his family were very agreeably surprised at their home recently by the members of the Young People's Christian Endeavor and their superintendent Mrs. Howard. While busily engaged in games, another group entered, the members of the Builders Class of which A. J. Haworth has been teacher for three years. Being called to order by the superintendent, Lindley Terry, the class presented their teacher with a beautiful Bible as an expression of their esteem and appreciation of his services. The young people then presented to Mrs. Haworth a large fancy basket filled with flowers. Refreshments of cake and ice-cream were served to about twenty-five guests. The Haworths leave for Miami, Oklahoma, about September 1 for pastoral work there the coming year.

Walnut Ridge Quarterly Meeting was held at Walnut Ridge near Carthage, Indiana, August 13, 1927. The meeting of Ministry and Oversight was held at 10 a.m. and the meeting for worship at 11 a.m. Among the pastors present were two from other Quarterly Meetings: George Bird of Spiceland and Grant Whitenack of Portland. George Peacock and William Webb, who are traveling in the interests of Peace, were present and William Webb spoke briefly on that subject in the morning meeting. George Bird brought a very timely message on Temperance urging that we be alive to the need of working to maintain our present prohibition standards and strive to raise them higher rather than lowering them. During the business session which followed the lunch hour, a note of encouragement and hopefulness was noticed, several meetings reporting increased interest and attendance in their local services. Before the regular Missionary offering, Esther Pickett, of Richmond, briefly reminded Friends of a few important missionary facts. George Peacock addressed the meeting on the need of Peace, stressing the fact that future Peace depends on our present attitude and relations.

Minnie Bassett and Nellie M. Thomas attended Virginia Quarterly Meeting of Friends, held in Somerton, Virginia, in July. They are now attending the sessions of the Congress of The World League

Against Alcoholism held at Winona Lake, Indiana.

Elbert W. Dennis who has acceptably served as pastor of Edgewood Friends meeting near Merwin, Mo. the past year will remain another year.

The Friends Meeting of Yorktown Heights, N. Y. has closed its second successful Daily Vacation Bible School term under the leadership of R. Solomon Tice the pastor and his wife Olga R. Tice. The enrollment this year was just double that of last year, which was twenty-seven. Twelve children had a perfect attendance. Four, who enrolled late, had a perfect attendance from enrollment. The work was directed by three teachers and three assistants, all of whom did volunteer service. The work consisted in Bible memorizing, Bible stories of Bible characters, learning the books of the Bible and hand work. The closing exercises consisted in Bible drills, a health pageant and an exhibit of hand work. The expenses of materials etc. were met both years by contributions from the patrons. A collection for missions was taken every day and a total of \$7.91 was received for this purpose. The mission spirit was fostered in the primary class by the making of an imitation Mexican village, while the older children made reed and raffia baskets for friends and the girls did simple sewing for their parents. The following week all joined in a picnic to the beautiful Mohansic Park a few miles distant. The day was ideal and eighty-five people had a delightful outing. One of the public spirited citizens transported the children to and from the Park in a motor bus free of charge.

The young, college-trained women (strangely called "caravan") have spoken this week at North Berwick and at other places in the vicinity, on the subject of International Friendship, World-wide Goodwill and Abolishment of War. The meetings were not large, but they find always some very earnest listeners and the influence is good. Your reporter has to answer such questions as these,—Are these college girls out on a lark? Do they think they will change the diplomatic system of the country by such juvenile efforts? We answer that this is something that is well planted, that there are roots, that it is growing, that there is a freshness and vigor about it which are admirable and a promised fruitage of very great good. Whittier says—

The Lord of the seed field takes care of his own
And the world shall yet reap what our sowers have sown.

They speak before Rotary and Kiwanis Clubs and at church festivals and conventions and sometimes at regular church services. The Friends assist in every way possible.

It is unfortunate that such men, as Senator Hale of Maine, in their public utterances discountenance such peace work. There is a call for great patience and perseverance in pressing the subject upon public attention. Great men sometimes make very great mistakes. Noble women often lead the world to higher levels.

Smithfield Quarterly Meeting was held at Bolton Mass., Aug. 13-14. Meeting on Ministry and Oversight convened Saturday afternoon followed by the business meeting. A splendid supper was served at the Friends Hall just across from the Church. In the evening a missionary program was given by the children when Alice Gifford a teacher from the Allen Memorial School for Colored people of Georgia gave a very interesting report of their work. Dorothy Wheeler of Worcester gave a vocal solo. Sunday morning at the meeting for worship Mrs. Myron Small and Elizabeth Elliott sang two duets and Lewis Paine played a violin offertory. The sermon was given by Harold Meyers, pastor at Woonsocket and several others took active part. This service was followed with the Sunday School hour. Instead of having separate classes, all the adults united into one class and the lesson on Christ's Kingdom was made very interesting by Marjorie Babcock as teacher. Dinner was served to one hundred and thirty-five at the noon hour. In the afternoon Charles W. Johnson of Springfield Mass., Superintendent of Peace in New England Yearly Meeting gave a very interesting and instructive illustrated address that was much appreciated.

Sunday evening, August 14, 1927, the Berlin and Bolton, Mass., Friends perpetrated a very pleasant surprise on Mel and Grace M. Elliott the occasion being their fortieth wedding anniversary. A short program of music and readings was given. Refreshments which included a large wedding cake on which appeared Fortieth anniversary were served by Edith Paine, Agnes Taylor, Elizabeth Elliott, Oliver Smith, Lewis Paine and Albert Wheeler. Several lovely presents were

THE BROOK IN THE WAY

BY EDWARD WING

They tell me that life is a desert,
And parched are its grounds, so they say;
I would sing of the streams in the desert,
And drink of the brook in the way.

There is verdure and blossom and beauty,
Be your calling wherever it may;
In the pathway of service and duty,
There is always a brook in the way.

Then lift up the head that is drooping
With the burden and heat of the day,
There is joy and refreshment in stooping
To drink of the brook in the way.
Oakland, Maine.

received, also, flowers, telegrams, over fifty letters and Congratulatory Cards from relatives and friends. All of which were greatly appreciated by the recipients.

PUGET SOUND QUARTERLY MEETING

Quarterly Meeting time on Puget Sound is an occasion for Everett and Seattle Friends to renew friendships and talk over meeting affairs. These two cities some thirty miles apart situated on the Sound with beautiful marine and mountain views have a most inspiring natural setting that should tend to all that is uplifting. Between the two cities is a good concrete pavement. Stage and interurban connections run every half hour.

Quoting from a "back East" meeting report, "when people are languid with fatigue and uncomfortable in the heat," cannot be true at Puget Sound Quarterly Meeting even in August. And though the day may be quite warm, our women do not use a fan nor do our men feel uncomfortable so as to wilt their starched collars during the long hours of business sessions. So much for our invigorating salt water air!

The August 6-7 meeting was held at Seattle. Much of the membership is composed of working men and women so that this season finds some away on their annual vacations making the attendance less than desired.

Friends were privileged to have present their Missionary friends from Cuba—Henry D. and Alma W. Cox and son Howard, who are spending the summer months with relatives in this vicinity. During this visit the stork has been very kind and in passing dropped a tiny bundle so that there will be two little brothers going back to Cuba land when their furlough is ended.

The meeting on Friday evening was opened with a program of musical selections. The fact that the numbers were given by families, although unintentionally so planned, added to the interest of the listeners. Duets were rendered by Mr. and Mrs. Vigus, Mr. and Mrs. Bundy, all of Seattle, and Mr. and Mrs. Chase Conover of Newberg, Ore. W. W. Worth, also of the Seattle Meeting, was accompanied in his cornet solo, by his daughter, Wilburna Conrad, at the piano.

The address of the evening was given by H. Millard Jones of Everett. He pointed out the fact that failures and disappointments, criticism and reverses, while continually confronting us, are after all, largely responsible for our strength and success. "Why did Jesus pass through Samaria? The land was full of enemies and there were other ways to Jerusalem." He answered the question by showing how necessary it is to do the really hard things in order to accomplish the will of our Father. Jesus did the thing that was hard, and we are constantly called upon to choose the way that is difficult and apparently impossible. Meetings may be small, the interest seem to lag and

yet we must not forget that the Master passed through Samaria. If we can but realize that this is a part of our great task, our burdens will be lighter and with renewed energy and greater faith we shall reach the goal.

The meeting for worship Saturday morning in charge of Henry Cox was a real source of inspiration of silence, song, prayer and sermon. We were told that our personal conduct is so important in trying to fulfill God's ways, that to get on "higher ground" we ought to accept our duties in our meetings; that we cannot hope to draw people to us by merely talking theology but when we begin to *live* it do we teach Christianity.

Welcome was extended to Millard and Winnifred Jones, who so recently came out to this Northwest to accept the work in the Everett field. Robert Dann and wife from Oregon were acceptably present.

Preceding the business session in the afternoon was held a short service as tribute to our dear departed friend James L. Welch. A favorite chapter of the deceased, on faith, was read by Isaac Stanley from the book of James. Announcement was made from the clerk's table of an effort being made by an International League to outlaw war by securing signatures to a petition for arbitration. Said petition received names from all present. Grateful expressions of sympathy with activities of our young people were voiced, and we were encouraged to give them our cooperation where needed.

On Sunday morning several visiting Friends to the city were present, among them being William Cadbury, who spoke a few words in behalf of China from which place he has recently returned. Isaac N. Stanley of Friends Memorial Church, Seattle, delivered the address full of good truths. That evening he left the city for a vacation with friends and relatives in Indiana.

PIONEERS OF CORINTH COMMUNITY

Corinth meeting, in Southampton County, Virginia, pays loving tribute to the memory of the lives of William G. and Elizabeth R. Raiford, who established their home among us thirty-six years ago.

William G. Raiford, who was born in this community May 1, 1860, joined Corinth meeting by convincement about 1888. Elizabeth Roberts was born in Montgomery County, Pennsylvania, a birthright member of Plymouth meeting. In that meetinghouse they were married, according to the order of Friends, March 12, 1891. Soon afterward Elizabeth Raiford transferred her membership to Corinth. To them were born four children, of whom one died in early childhood. They reared the others to maturity, trained them in the right way, equipped them with a college education and lived to see each established in his chosen profession.

In the years before Virginia had a High

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School system they found time to take into their home a number of other boys and girls to share the advantages of Corinth Academy. They also gave a real home to young college women who came into the community to teach at Corinth. Visiting friends were ever accorded a hearty welcome. Resident ministers sometimes accompanied by their families shared this generous hospitality for months together.

With all the busy rush of house work, there was always a cheery welcome for every neighbor or neighbor's child and young people who loved to visit there. Many a young man and young woman caught in their household a vision of what a real home may be.

Yet there was time, too, for outside duties. They were regular and punctual in attendance at Sunday School and at all meetings for worship and business. He, for many years was chairman of the Prohibition Committee and she, an esteemed elder of the meeting. She was the first teacher of the private school, later expanded into Corinth Academy. Together they assisted in every form of community uplift and advanced at all times the cause of education.

During most of the past year they were

in failing health. While on a visit to a relative in Monroe, North Carolina, Elizabeth Raiford passed away April 6, 1927. And from his own home in Virginia June 24th William G. Raiford followed her.

They were loved by all who knew them. Many even in distant states, will testify that they and their home have blessed this community, not only through the brief span of earthly life, but:

"Their echoes roll from soul to soul

And grow, forever and forever."

L. R. N.

KANSAS YEARLY MEETING

(Continued from page 596)

J. H. Langenwalter. The book of James was the text of the hour. The practical problems for one who would find himself in the application of his thought to the problems of living as Christians, were courageously yet reverently faced.

Following the noon hour the open forum was held with Errol T. Elliott leading. The major topic for the conference discussions was "Young People and Religion." For the four days this theme was applied to Vocations, Amusements, Worship, and the Open Mind. The young people responded with very free and frank reactions to questions of applied religion.

Inspirational addresses were brought in the evening sessions by George Wise, Alta Hoyt, Roy Bregg and John Nelson. A well balanced program made each day seem a completed task for the group. We look forward to the next year as a possible experience of even greater blessings.

INTERNATIONAL SUNDAY SCHOOL LESSON

September 11, 1927.

Solomon Dedicates the Temple: I Kings 8:1-11, 62, 63.

While David had suggested the temple it was left for Solomon actually to build it. This was accomplished by an alliance with Hiram, King of Tyre, who furnished materials and workmen. The work was begun in the fourth year of Solomon's reign and continued for seven years before the temple was completed. It must have been one of the most beautiful structures of that age. It was 374 years after its dedication

IF GOLD TOOK WINGS

BY MARTHA SHEPARD LIPPINCOTT

Could money and the love of it

Take wings and fly away,

What peace the soul would find as came

The bright and happy day;

The wings of love would spread o'er all,

To teach unselfishness,

And oh! what joys would then abound,

Our happy lives, to bless.

Much care and sorrow would depart,

And crimes would sink from sight,

As we looked over all the earth,

Beholding love's blest light;

Crime, greed and selfishness, at last,

Would disappear from view,

As we cast money all aside

And saw what love could do.

West Philadelphia, Pa.

that the temple was destroyed by the armies of Babylonia under Nebuchadnezzar.

1. *Elders, heads, princes.* These were the local leaders of various ranks, representing the various tribes and clans of the nation. There were gathered together all the famous men of the kingdom. *To bring up.* The temple mount was higher than the City of David, where David had placed the ark. Hence the ark would have to be carried up hill to the temple. *Which is Zion.* The City of David, only a small portion of the present city of Jerusalem, was located on the southern end of the Eastern Hill. The temple was erected on the summit, which lay at its northern end.

2. *All the men.* This must not be taken literally. It cannot mean that the whole population of the country was present. *Ethanim.* The early name for the seventh month of the Hebrew year, corresponding to the last of September and the first of October. The later name was Tishri.

3. *The ark.* The Ark of the Covenant was an oblong box of acacia wood, about four feet in length, and two and a quarter feet in width and height. It was overlaid with gold and was said to contain the two tablets of stone on which were written the Ten Commandments, besides other sacred relics. The Ark was the symbol of the presence of Jehovah.

4. *Priests and Levites.* These two classes seem not here to have been distinguished as they were in later times.

5. Solomon and the company with him walked in front of the ark, and made sacrifices while it was being moved,—probably to insure the Divine pleasure and to ward off misfortune.

6. *Most holy place.* The Holy of Holies, the innermost sanctuary of the temple. *Wings of the cherubim.* The cherubim were two huge statues of wood overlaid with gold, and which stood as symbolic guardians of the ark and its treasures. Of their form we know little except that they had wings.

8. *The staves.* These were the long poles on either side of the ark, by which it was carried.

9. *Horeb.* Another name for Mt. Sinai. Verses 10-62 report Solomon's address to the people and his prayer of dedication.

63. These numbers are so enormous that one is led to suspect that some copiest of the sacred text has made an error. Yet from verse 64, and from later history we know that the number of sacrifices made at the temple was almost unbelievable.

THE PLACE OF GOD'S HOUSE

Among every people there has been found the religious impulse, the belief in higher powers with whom the individual or group wishes to be at peace. This expresses itself in worship. It is this that differentiates man from the lower animals. Man is able to recognize and to take into account the unseen realities, whereas the beasts cannot. Wherever a human being neglects these spiritual realities, his life tends to descend to the level of the brute. Whenever they are taken into account, his life grows and develops as God meant it to. The presence of a church in a community is a constant reminder of the existence and power of these

FOR SALE

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FOR SALE

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unseen things. In a village without a church, a home without religion, or an individual without spiritual life, living is doomed to a low plane. This was the chief value of the presence of the temple at Jerusalem. While the Hebrews were not always faithful to Jehovah, the presence of his temple constantly reminded them of his presence and power, and made them the nation of religious pioneers which they became. Is your life ruled by material things, or does it allow spiritual realities to take their proper place? "Seek ye first the Kingdom of God."
Lincoln, Virginia. GEORGE A. SELLECK.

BIRTHS

COBLE—To Walter A. and Anna H. Coble, Guilford College, North Carolina, July 20, 1927, a son, Walter Howard.

DENNIS—To Elbert W. and Cora L. Dennis, Merwin, Missouri, August 14, 1927, a daughter, Dorothy Florence.

LANDRETH—To Justice H. and Alta Pitts Landreth of Booker, Texas, August 19, 1927, a son, Bernard Eugene.

MARRIAGES

FAETH-GUSWEILER—At Friends Meeting in the E. T. Carson Hall, Cincinnati, Ohio, August 19, 1927, Amy Annetta, daughter of Joseph G. and Lura B. Gusweiler, and Harold W., son of Christian and Amelia Faeth, of Mack, Ohio.

DEATHS

BENSON—At her home in West Falmouth, Mass., August 9, 1927, Hannah S. Benson, in the 81st year of her age. She was a lifelong member of New England Yearly Meeting and Sandwich, Mass., Quarterly Meeting.

HOOVER—At the Lyndale Girls Home, Jamaica, B. W. I., August 18, 1927, after an illness of about one month due to pleurisy, J. Luella Hoover, daughter of Alta Hoover, Oskaloosa, Iowa, aged 26 years and two days. For two years she had served as missionary on the Jamaica field and at the time of her death she was head mistress of the Happy Grove Girls School. A memorial will appear in a later issue.

HUNT—At her home in Barclay, Kansas, August 12, 1927, Mary C. Hunt, daughter of Robert and Lydia Cattell Stanley, in her 82nd year. She was married to Jacob B. Hunt, March 3, 1867, who preceded her in death in 1918. To this union were born seven children, five of whom survive her and were at her bedside: Elizabeth Dodge, William R., Rhoda M., Painter, Elsie R. Jones and Clarence Delbert. A birthright member of Friends, from girlhood she lived a beautiful Christian life, no service or sacrifice being too great for her to render to her Saviour and was untiring in deeds of love to those about her.

JONES—At her home in Wichita, Kansas, August 12, 1927, after an illness of several months, Helen M. Jones, wife of W. R. Jones and only daughter of Edmund and

FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

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Martha E. Stanley, aged 40 years. She was married to W. R. Jones in 1911 and was the mother of four children. A member of the Friends Church from birth, a former student of Friends University and a graduate of Earlham College, she was a faithful member of the church, a wonderful mother, devoted to her home and her children, and was one of the most popular women of her age in Wichita.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 75323. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 19th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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